

THE GENTLE OPTIMIST.

For the sake of those who are oppressed by the weather and by the strange rumours that go the rounds in Shanghai we have culled the following doses of optimism from a little book entitled "A Pessimist in Spite of Himself," which we hope will be published by a well known newspaper house on the Bund. The subtitle of the book is "Outport Correspondence," and the arrangement will be like that of a birthday book or a book of scripture texts, one for each day. There is just a small dose of optimism supplied for each day, the idea being that immediately after family prayers in the morning the head of the house should read out the dose of optimism for the day, each member of the family should repeat it in turn, commit it to memory, and whenever a slack time occurs during the day they should occupy their minds by parsing and analyzing the dose. It will be found that this is quite an optimistic process, better than taking Sanatogen.

The Customs site, which has been a matter of dispute for many years, has been practically settled.—

"The North-China Daily News," 15th July.

Our Tutuh Huang Ueh has left here, after acting as Tutuh for just three months, escorted from the city by a big crowd. He has done well and maintained peace with many conflicting parties in the place.—

"The North-China Daily News," 16th July.

The season has been a fine one and all are happy over the prospect of fine crops.

"The North-China Daily News," 17th July.

Telegrams from Chefoo state that order has been restored.—

"The North-China Daily News," 17th July.

The situation in Honan is reported as being quieter.—

"The North-China Daily News," 17th July.

The river between the capital and Unchow seems quite secure, and the Consul recently granted permission to ladies to return to their work here.

"The North-China Daily News," 18th July.

Things there are gradually being brought to order.

"The North-China Daily News," 18th July.

The district is now fairly quiet.

"The North-China Daily News," 18th July.

The people around us seem more peaceable and friendly than ever in their attitude towards the foreigner.

"The North-China Daily News," 18th July.

Reuter's correspondent in Peking telegraphs that it is consistently reported that the appointments of several foreign advisors are pending.

"The North-China Daily News," 19th July.

The outlook is a little better.

"The North-China Daily News," 19th July.

N. B. The publishers of "An optimist in spite of Himself" will reserve the right to administer the antidote to any of the above or any other doses in the shape of a leading article.

N. B. B. A complete and revised collection, covering the whole year, including the 29th February and the 1st April, will shortly be issued under the joint editorship of Heraklitos ("The Weeping Philosopher") and Burton (author of "The Anatomy of Melancholy.")

The French Colonial Union has approved of the new programme of works under the proposed loan for Indo-China as a whole, and insists on the necessity of the French Chamber's voting the loan that the Colony has now been awaiting for two years. M. Joseph Chailley, a deputy who is general director of the Union, has addressed a letter to the Minister for the Colonies praying him, in the name of the Indo-Chinese section of the Union, to hasten the passing of the loan scheme. At the same time, he criticizes the programme of the works in regard to various details. M. Chailley regrets, for instance, that for lack of resources it has not been found possible to comprise in the programme the prolonging of the Southern section of the Transindochinese line towards the north, the construction of the Laos railway of penetration, and that of the line from Mytho to Cantho. On the other hand, he criticizes on some secondary points the conclusions of the Committee, such as the prolonging of the line from Hanoi to Langson, towards Southern China. The Government project proposed the joining of Dong-Dang to Na-Cham by a branch of 17 to 18 kilometres. The Committee proposes, on the contrary, to open negotiations with China in order to push the line from Langson to Long-Chow, in Chinese territory, and thus assure direct penetration into Kwangsi. As indicated, M. Chailley desires that the original scheme should be carried out.

THE ALLEGED CONSPIRACY IN CHOSEN.

Some Incidents Connected with the Arrests.
AN INDEPENDENT INVESTIGATION.

I.

Within the last twelve months some scores of Chosenese have been arrested on a charge of conspiracy against the Government-General of Chosen and of complicity in a plot to assassinate the Governor-General. Charges have been made that the men and boys arrested and detained in prison for many months have been submitted to torture in order to procure evidence. The charges have been denied, but no independent investigation has been made or invited. Though the mouths of the accused have been closed, the officials, the organs of the officials, and even independent Japanese newspapers have circulated statements regarding the alleged conspiracy which assumed the guilt of the accused. The following article is based on an independent investigation made by a foreigner, a University graduate, who endeavoured to ascertain the facts connected with the arrest and subsequent treatment of the suspects. The writer neither assumed the guilt nor the innocence of the accused, but devoted himself to ascertaining the contingent facts and investigating as far as possible the treatment of the scores of men and boys arrested, their relations with the Christian missions, and the attitude of the Japanese authorities. As the Japanese authorities have found it convenient to issue semi-official statements assuming the guilt of prisoners not yet tried, it seems only just that an impartial inquiry into the facts should now be published. In sending us ("The Japan Chronicle") the result of his investigations the writer says:

"I feel it my duty to acquaint you with the following facts, which are based upon personal investigation of the affair during my recent visit to Chosen. It was my privilege during three months to travel widely in Chosen, and to visit the principal localities supposed to be hotbeds in this so-called conspiracy. It is scarcely necessary to tell you that I was not 'officially conducted' by the Japanese authorities. Such means would have thwarted my efforts to get at the core of the matter. At the outset I found it practically impossible to obtain any reliable information from either the civil or military authorities in Chosen. As it was, I feel certain that I was under some suspicion, being shadowed in nearly every locality I visited. On the other hand I was placed in a very favourable position to command all the important facts which a 'foreigner' could obtain. I had no political motives; was not attempting to float any loan or gain any valuable franchises; had no aspiration as a Press correspondent; belonged to no Missionary Board; nor did I go to Chosen to spy on the methods of the Japanese Government. When I arrived in Seoul I found this conspiracy matter of so much interest and importance that I decided to quietly ferret out the affair as far as possible. I have been able to gather considerable authentic data from those closest to it. Whilst at present I am not at liberty to give out all the facts for publication, I am, nevertheless, willing to give you the leading ones so that you can better appreciate the results of the coming trial in Seoul."

COUNT TERAUCHI'S VISIT TO THE YALU BRIDGE.

The events leading to the present affair may be considered to have been ushered in with the first visit of the Governor-General, Count Terauchi, to the new steel bridge over the Yalu River. During the latter part of December 1910 the Governor-General made a trip north over the Seoul-New Wiju Railroad to inspect the line, and note the progress in the building of the Yalu Bridge. A week or more before this event the police authorities of Syen Chuen made repeated calls upon Mr. McCune, the Principal of the "Hugh O'Neill Jr. Academy" of that place, and told him that "a noted man" was soon going to pass through Syen Chuen, and that they would like the students of the Academy to get ready on short notice to proceed to the station to salute him. Neither Mr. McCune, his native teachers, nor the scholars of the Academy were informed who the noted individual was, or the exact day of his arrival. No one connected with the Academy made any advances in regard to this affair. It was felt that if a distinguished man was going to stop at the Syen Chuen Station it would be a courteous act for the students to give him a salute. So no objections were raised, although it was thought strange that the name of the visitor and time of his arrival should be kept secret.

When Count Terauchi and his party passed through Syen Chuen on their way up to the Yalu, no notice was sent to the Academy; but on the following day word was received from the Police authorities to have the Academy students

assembled at the Railroad Station about a certain hour. Even up to this time only surmises were expressed as to who the "distinguished gentleman" could be. The boys to the number of about 300 were marched to the station in orderly fashion, accompanied by Mr. McCune and a few of the Chosenese teachers. They were lined up along the platform facing the train arriving from the north. There was absolutely no searching of anyone at this time. The station guard was not unduly enlarged. No special precautions appeared to be taken. The local police and Gendarmery did not seem to have the slightest suspicion aroused. When the train pulled in it went further up the station platform than had been expected, so that when the Governor-General alighted from his car he was near one end of the line of students. He stepped holdily out upon the platform clad in a khaki uniform. His attendant officers were also dressed in khaki. There was no formidable military guard. The local police, or Gendarmery, did not take positions between him and the line of students. The Governor-General then passed right down in front of the line from one end to the other at a distance of not more than six feet from the students. All the boys bowed and saluted him, and he in turn smiled and bowed. At the end of the line he met Mr. McCune very cordially, and told him, through an interpreter, how much he appreciated this mark of respect on the part of the Syen Chuen Academy. He was glad that such good educational work was being done in North Chosen, and hoped that these efforts for the right guidance of the young Chosenese would continue. The whole occasion was marked by courtesy, ostensible good feeling, and goodwill. When the train departed the boys with their teachers returned to the Academy with no apparent misgivings.

The regular routine work at the Academy moved along as smoothly as before. No suspicion existed that the local police and Gendarmery were closely watching the school, and shadowing both teachers and students. The usual discipline of the school was maintained, and precautions were taken that no meetings should be held which even had "the appearance of evil." Mr. McCune had always insisted upon each student giving a good account of himself every hour of the day. No meetings of any kind were allowed except when Mr. McCune, or a trusted teacher, was present. No boy was allowed outside of the compound without a special permit from Mr. McCune. Frequent rounds were made at night in the dormitories by Mr. McCune. The bell for retiring rang at 10 p.m. The only holiday was Monday morning. If the boys disobeyed the rigid rules they were punished in some suitable manner. Regular systematic records were kept.

THE PRESBYTERIAN MISSION SCHOOL AND MR. MCCUNE.

The Syen Chuen Academy of the Presbyterian Mission was opened in 1906 by the Korean Christians. It has always been under the close supervision of experienced missionaries on the station. Whilst still maintaining its corps of native teachers, it receives the most careful and painstaking attention of Mr. McCune, the Principal. Mr. McCune is an experienced educator, having had a broad education in the United States before coming to the mission field. He was engaged for four years in boys' school work in Pyeng Yang before taking the position at Syen Chuen. The other members of this mission are capable, cool headed, far-seeing men and women, not given to wild statements or hysterical methods. The Chosenese teachers had been well selected. All but one were very well known by the Mission, and by Mr. McCune in particular. The one exception was a teacher of Japanese who had only been with the school three months. He was never allowed to speak before the students, except as necessary, in his teaching capacity. Some of the teachers, however, were suspicious of him, and he seemed to feel that he was under suspicion. He did nothing which the authorities could criticize, in any way. All the members of the Mission at Syen Chuen therefore feel it is incredible that any such conspiracy, with which the members of the Academy have been accused, could have originated and been fostered in their compound.

THE POLICE AND THE MISSION SCHOOL.

Whilst the life of the Syen Chuen Academy was progressing as usual there were certain undercurrents at work on the part of the Japanese authorities which it is worth while mentioning. On several occasions there were vigorous attempts made to coerce the students of the Academy into bowing to the picture of the Emperor of Japan. This they interpreted as "Mikado worship," and as Christian students seriously objected to it. On one occasion the Head of the Gendarmery said to Mr. McCune, "You are an anti-Japanese

school." Mr. McCune replied that they were by no means "anti-Japanese," but were "pro-Chosenese." Then rules for the restriction of certain text-books were issued. A ban was placed on the teaching of history and geography in the school. In fact the teaching of any subject which even hinted at any religious or political freedom was tabooed. Then followed the introduction of the Japanese language into the Academy as one of the branches taught. From time to time the boys reported that the police authorities were trying to influence them to join the Government schools. On several occasions notices were posted in the town that students should go to the public schools. One of the most humorous incidents was the requirement of the police authorities that the former badge worn on the students' caps should be changed, as it—in their imagination—resembled the Chosenese flag with one vacant space at the top. All these "reforms," however, were accepted with good grace by the Academy.

THE Y.M.C.A. AND CHOSENESE PASTORS.

A word should be said here about the visit last summer to Japan of a number of the Chosenese pastors and religious leaders, as this seems to have an important bearing on future events. It will be recalled that last summer the Y.M.C.A. of Tokyo issued an invitation to a number—some thirty I was told—of native pastors and leaders of the Chosenese Christian Church to visit Japan as their guests in order to gain a better understanding of the religious situation, and of the spirit of co-operation which they hoped existed. The Chosenese were not very enthusiastic about accepting. Many of those who received invitations offered various excuses. The police authorities in several places, learning of this, called upon the men who offered excuses, and brought strong pressure to bear; so that eventually some changed their minds and went. A goodly number, however, were bold enough to hold out—and they became marked men. Those who went to Japan were very hospitably received and entertained, and all of their expenses met. Towards the last part of their visit some of them were sounded as to their views on the question of the Chosenese Christian Church affiliating with the Japanese Christian Church. One of the pastors had the temerity to express the consensus of opinion of his colleagues that it seemed better to maintain the "independence of the Chosenese Christian work in close co-operation with foreign missionary efforts." This man was one of the first pastors to be arrested in connexion with the recent affair. When these men returned from their visit to Japan it was generally believed that the Japanese officials were back of the move to have the Y.M.C.A. of Tokyo invite them to Japan, and furthermore that the Government indirectly met all their expenses.

THE FIRST ARREST AT SYEN CHUEN.

To return to the more immediate situation at the Syen Chuen Academy. On the morning of 12th October 1911, just after classes had convened for the day, a Chosenese detective accompanied by a Japanese—presumably a detective also—called at Mr. McCune's office in the Academy and asked to see the roll-book. This was readily allowed, although Mr. McCune pointed out that he had already furnished the Police authorities with a complete list of the Academy students. The detective, however, ran his eye down over the roll-book and picked out three students which he said the Police Magistrate would like to see as "witnesses." Mr. McCune replied that he would get the boys from their classes as soon as possible and send them to the Police office. The detective then left, joined by the Japanese who had come with him. Just outside the front door the Japanese was overheard to say to the detective, "What will the authorities say if we return without the boys we have come to get? They will escape. Come back, and let us demand to take the boys." So they went back into the building. In the meantime the boys had been sent for, and had gathered in Mr. McCune's private office adjoining the public one. Here he told the boys he had no idea why they were wanted by the Police, and the boys replied that they had not the slightest idea why they were called. Mr. McCune told them that as they were wanted as witnesses they should tell the whole truth in any matter they knew about. Then they all bowed down, and were in the act of praying when the Chosenese detective returned to the outer room and demanded to take the boys with him. No objection was raised to this. They were then led to the Police Station, incarcerated in a miserable goal for several days, where they were undoubtedly subjected to torture, and eventually taken to the railroad station in iron handcuffs as any criminal might be. They were seen at the station in hand chains by one of the older members of the Presbyterian Mission. The students were thus taken to Seoul, and have been in goal ever since.

CHRONOLOGY OF ARRESTS.

These summary arrests necessarily created great consternation in the minds of the Christian converts in Syen Chuen, and particularly in the students in the Academy. Absolutely no information as to the cause of the arrests, or justification for the treatment of the three students, was given. On 25th October, some police officers and Gendarmery without any warning went to the Academy and summarily arrested seven of the Academy teachers (4 of whom were Pyeng Yang graduates); seven of the Primary School teachers (5 of whom were Academy graduates), and fifteen Academy students. All of these, after being kept in the local prison for a few days, were sent to Seoul, where they were incarcerated as ordinary criminals. The next arrests were outside of the Academy, but were confined to adherents of the Presbyterian Church. On 29th October, one of the best pastors of the Church in North Chosen was arrested. This pastor, together with a Church leader from Tung Ju (Nap Chon), were taken on the same day. The following is the chronology of arrests of other Christians during November and December 1911:—

- 20th November—Two Deacons from Tung Ju.
- 25th November—One Pastor from Tung Ju.
- 2nd December—One Leader and a Deacon from Tung Ju.
- 12th December—Pastor, Elder and Leader from Syen Chen North Church.
- 29th December—Two Primary School Teachers (Academy students); One Academy student (Janitor); One Syen Chuen Deacon (father of a student).

POLICE SEARCHES.

On 29th December, the Police authorities conducted a thorough search through the rooms of the students' dormitories in the Academy. This search was made in the presence of two of the senior members of the Mission, Mr. McCune at the time being in Seoul on business. Although the search was very thorough, nothing of an incriminating nature was found. Absolutely no weapons were discovered—no revolvers or dangerous knives, as has been given out in some of the Press reports. No suspicious letters or documents were found, and nothing was taken from the premises *except two empty boxes*. These boxes were emptied of their contents in the presence of one of the missionaries, and taken away by the Police, no satisfactory explanation being given as to why they were wanted. Mr. McCune was promptly notified in Seoul by the members of his Mission station. He happened to be at the Railway Station when the two "empty boxes" were brought in. He turned one of them over casually and *heard something rattle inside*; but could not determine the nature of it. The authorities who had searched the boys' rooms said, "We did not find anything." The only thing known to be found in Syen Chuen was an old relic of a sword-cane, which was taken from the residence of a wealthy man who happened to be a deacon in the Syen Chuen Church.

COUNT TERAUCHI'S SECOND TRIP NORTH.

A considerable number of students, teachers, and pastors were already incarcerated in Seoul when Governor-General Terauchi made his second trip north to inspect the completed Yalu Bridge. Count Terauchi was present to honour the ceremony of the opening of the new bridge. The trip north over the Seoul-New Wiju line was similar to the former one when the Syen Chuen Academy students greeted him at the station on his return. As before, the Governor-General and his attendants went up the line one day, and returned the following. The Police authorities and Gendarmery at Syen Chuen as on the former occasion sent word to Mr. McCune to have the students of the Academy at the Railway Station when they were wanted to salute "the distinguished visitor." At the appointed time the students, teachers, and Mr. McCune marched to the station and lined up on the platform. This time, however, greater precautions were taken. Every one of the students was searched by members of the Mission, and relieved even of their pocket knives. These were put together in a couple of pocket handkerchiefs and placed in the hands of one of the teachers for safe keeping. Absolutely no dangerous weapons were found on the person of the students. When the train arrived from the north the Governor-General alighted with his military escort, and proceeded along in front of the whole line of students, not a dozen feet away, who saluted him graciously. He in turn smiled and spoke a few words to them. At the end of the line he met Mr. McCune and greeted him very courteously. Through an interpreter he told Mr. McCune that he appreciated the continued efforts put forth in the

Academy for the right guidance of the young Chinese, and hoped that the good work would continue. He appreciated this welcome, and mark of respect on the part of the students. The train departed without any exciting incident. The boys received the pocket knives again and marched back to the school.

A PRESENT FROM THE GOVERNMENT-GENERAL.

Several days after this affair the Head of the Gendarmery of Syen Chuen turned over to Mr. McCune Y. 100, which he said the Governor-General, Terauchi, had sent to the Academy as a token of appreciation of the character of the work done there. In the face of what Mr. McCune and other members of the Mission knew to be the treatment of their arrested students, teachers and pastors, this "act of generosity" was difficult to interpret. However, there was nothing to do but graciously to accept. Mr. McCune did not at once reply in writing. After three or four days representatives from the local Gendarmery came to Mr. McCune and said that no note of thanks had yet been received by the Governor-General. They pressed him on several occasions to write a note of thanks. Mr. McCune at length told them that a member of the Mission was going to Seoul shortly, and he would thank the Governor-General in person. Then a letter was received from Seoul stating that the Governor-General was about to make a trip to Japan. It was a great surprise to the Office that no note of thanks had yet been received for the "generous gift." This really demanded a reply, so Mr. McCune wrote a very formal note of thanks, and had it presented to the Governor-General through one of the missionaries in Seoul. The Governor-General made his trip to Japan. Almost a month after this a copy of Mr. McCune's letter appeared in all the leading Japanese papers. No attempt is made to interpret this sidelight. I only give the facts as obtained from those who know them.

VISIT OF A PHYSICIAN TO THE PRISON.

During the early part of December the physician of the Presbyterian Mission at Syen Chuen went to Seoul in order to learn, if possible, the condition of the arrested boys and how they were being treated. He first applied to the U.S. Consul-General to see if he could help him to gain admission to the prison. The missionary was told that it was practically impossible, as strict rules existed about seeing prisoners, but that an application might be made to Mr. Komatsu, Director of the Bureau of Foreign Affairs, to see what could be done. Mr. M. Komatsu was then seen, and he referred the physician to Mr. Yamagata, head of the Prisons in Seoul. Mr. Yamagata said there was no serious objection to seeing the boys, and remarked that he would telephone over to the prison to allow the doctor to see them. The doctor requested a note or card of introduction, which was finally given. He proceeded to the prison just outside the old palace where the Queen was murdered some years ago. Here he was received by the officer in charge, and conducted into the *outer reception room or office*. This is as far as he got into investigation of the conditions in the prison. The students, however, were brought in groups of five for him to see, and he had a few words of a general nature with each in the presence of the officers. He expressed himself as satisfied with the looks of most of the boys, and would assure the distracted parents and friends he had seen them. This statement has been greatly misinterpreted by the Japanese Press, and even given by the Governor-General in his reply to the memorial of the missionaries, as follows: "Dr. Sharrocks of San Sen has recently visited them [the students in gaol] and expressed his satisfaction with their treatment, adding that he rejoiced to be able to calm the fears of their parents and friends."—The Japan Chronicle.

(To be Continued.)

Formosan mining statistics for the year 1911 are given in a consular report as follows: Number of mines: gold, 9; gold-copper, 1; gold dust, 27; copper, 2; mercury, 1; coal, 270; petroleum, 39; sulphur, 16. Production: gold, \$1,065,400; gold dust, \$58,882; silver, \$32,525; copper, \$264,513; coal, \$468,317; petroleum, \$3243; sulphur, \$22,950.

"Old Forces in New China" is on the point of publication. The valuable series of articles on "The Revolution" which has appeared in our columns during the last two months is being incorporated as an appendix to the work, the price of which, for orders received before the day of publication, is \$3.00. The price after date of publication will be \$3.50.

THE ALLEGED CONSPIRACY IN CHOSŒN.

II.

The Missionary Protests to the Authorities

HOW CHARGES OF TORTURE CAME TO BE MADE.

[The following is the second instalment of a report on the circumstances connected with the recent arrests in ChosŒn, made by an independent enquirer and published by "The Japan Chronicle." The first instalment appeared in last week's issue.]

From a letter dated 16th December 1911, by one of the missionaries who knows the facts, I gleaned the following drift of affairs. The letter in question, setting forth the facts already recorded, was addressed to Mr. M. Komatsu, who had translations made of it and distributed to officials in Seoul. A copy was also sent to the United States Consul-General in Seoul, and one to Dr. A. H. Brown, Secretary of the Board of Foreign Missions of the Presbyterian Church in New York. Mr. Brown presented this communication to the Japanese Ambassador in Washington, and expressed the hope that the affair would be carefully investigated and corrected before the matter was carried further to the American Government. Mr. Brown stated that he had a mass of correspondence upon this matter which he did not intend to publish, and which he would regard as confidential until forced to give out the facts. It is probable that the enterprising correspondent of "The New York Herald" in Washington got hold of some of this matter and made it the basis of his report to the "Herald" early in February 1912. It was this article in the "Herald" which brought out such a tirade in the Japanese Press against the missionary efforts in ChosŒn, and held up Mr. McCune as one of the chief conspirators. The gist of the letter is this:—

A very disturbed state of mind exists amongst the ChosŒnese at present. Current reports amongst the people bring out rumours and fears without number, which are literally eating out their vitals. They are losing confidence in the administration of the Japanese on account of wholesale arrests, and the manner of such arrests. Fifty or more had already been arrested in the neighbourhood of Syen Chuen, and parents and friends have no idea why they are arrested. Men ordinarily have a right to know why they are arrested. Now two months have elapsed since the first arrests and no trial or authentic reports have been given out.

The character of the men arrested was above reproach. They were the most law-abiding and peaceful citizens amongst us. The words on everyone's lips were, "it must be a sin to be educated and not to behave oneself." The last three arrests had thrown the community into a state of despondency. All three had been known personally to the writer for 10 to 12 years and had performed great services for their people, especially in the transition period. A brief record of the history of these three men follows:

Mr. An had on many occasions served his people so well that it would have been fitting to have rewarded him more than once with a mark of merit. During the cholera epidemic of 1902 he rendered heroic services to the sick and dying, and buried many of the dead with his own hands. During the Russo-Japanese War, when General Kuroki and his troops passed through, the people were thrown into great confusion. Mr. An was instrumental in quieting the people, and assuring them that all would turn out well. He also urged the people to plant thousands of trees on their bare hills. During and after the time of annexation he went about amongst his people trying to show them that it would be all right and that in the long run the ChosŒnese would be better by it. "A man who has used his powers time and again for his people, and who has done much for the administration, who is now sick and weak and was under a doctor's care when arrested last Saturday, put into prison in an open shed without doors or windows—just an open front with bars—and kept there several nights with the weather at about 12° F., and snow and ice just outside these open bars! It is a wonder that his poor thin body was able to stand the exposure, and no wonder when he was being taken to the railroad a couple of days ago he was puffed and purple."

Mr. Ngang, the pastor of one of the largest churches in ChosŒn, was known by all the people as an upright, earnest, law-abiding citizen, and one who would rather die than knowingly do any wrong. He has always had a most pacifying influence on the people in times of doubt and anxiety. During war time and the time of annexation he was especially helpful. He gave very helpful talk to his people, and particularly to the school children, "urging them to obey the

authorities and to be in subjection to powers that be, etc., etc." He was one of the marked pastors who went on the religious excursion to Japan last summer. He has always been interested in the best education for his people. He was largely instrumental in starting an Orphan Asylum—the first and only one started and run by the ChosŒnese themselves. "This man, who is known and loved by all his townspeople, has been taken off and submitted to all sorts of exposure and hardships."

Mr. No was one of the best and most upright business men of Syen Chuen, time and again aiding his people in perilous times. He was very generous with his money, and was known to live a clean worthy life. "When such men as these are being taken, no one knowing why, and at the same time evildoers on all sides breaking the law, both ChosŒnese and Japanese, and nothing said about it, and with the recent starting up of houses of prostitution and saloons, with their agents going about and urging young people to patronize them, and the results, etc. is it any wonder that the people are losing faith in the intention of the Administration?"

There are various popular explanations for the course of action of the authorities. Some say that it simply means a ruthless killing off of the ChosŒnese. "Japan wants the country, not the people." "The Japanese do not like the Church and want to kill it." When some of the Gendarmery and Police, and Japanese merchants, tell the people these are the reasons, it is no wonder they believe it. The whole affair seems more or less to be the creation of the Gendarmery Department. There is commonly mentioned friction between the military and civil authorities. The Gendarmery, in order to make their work in demand, are constantly giving out reports that there is more crime than there really is, and are arresting people in order to substantiate their claims. The local Police officers at first said that the students of the Academy were simply wanted as "witnesses." It is incredible that the Japanese would countenance the arrest and detention in cold rooms and on prison fare of a number of students only asked to serve as "witnesses."

The most constantly talked of and widely believed rumours are that severe means of torture are being used to extract from the students some confessions of guilt, or knowledge of a conspiracy. Even their innermost thoughts are challenged, and if they do not confess it is presumed they have "an evil mind." The methods of torture described are so horrible that it seems incredible that a modern nation would countenance them. These tortures are described so frequently and minutely by so many people, and some of the returned students have shown marks which could scarcely be accounted for in any other way, that it is impossible to dismiss these "rumours" as entirely free from the truth. The prisoners are said to be strung up by their hands tied behind the back and the ropes passing under the arms until they are quite faint, and then forced to assent "yes" when racked with pain and in a state of semi-consciousness, and their statement is then recorded. They are resuscitated by dashing cold water on the face after being "tested" with the lighted end of a cigarette to "see if they were dead." After resuscitation they are shown their statement and asked to affix their seal. If they refused, the process was repeated. In this way it is "rumoured" that one poor fellow was killed last spring, another lost his mind, and many came out nervous wrecks.

THE SEARCH OF MR. MCCUNE'S HOUSE.

It is extremely interesting that such letters as the above were in the hands of the officials in December last, and the whole affair was largely known by the missionaries and their friends in ChosŒn, yet never a peep came out in the Press of ChosŒn or Japan until the first part of February, after the account in "The New York Herald" appeared. There are other strange coincidences which might be mentioned about this affair, but I must confine myself to more immediate facts. On 15th January 1912, one more Syen Chuen student was arrested and Mr. McCune's outside man was taken. The latter was not sent to Seoul, but confined for two days in Syen Chuen. On that same morning, whilst Mr. McCune and his family were quietly eating breakfast, a large company of gendarmes and officials with the local police came to the foreign compound of the Presbyterian Mission. The compound was put under a heavy guard, gendarmes and police being stationed in front and in rear of all the houses of the missionaries, and no one allowed to enter or leave the premises. The Public Procurator of Seoul District Court, a Mr. Matsudera, headed the company. The Procurator from Pyeng Yang and Mr. Z. Oishi, the Private Secretary of Major-General Akashi, were the co-investigators with Mr. Matsudera. These, with the secretaries of the two Pro-

curators, entered Mr. McCune's house and said they were going to search the house. They presented no search warrant, and offered no satisfactory explanation why they had come. They simply entered and began the search, first going to the guest chamber. Then they proceeded to the food store-room and turned everything upside down. They found one "suspicious-looking" box marked "Codfish." This was carefully opened, the secretaries standing close by with their little note-books and pencils. When the lid was removed and the paper cast aside, what should they discover but—PRUNES. This was carefully recorded in the note-books. After an examination of the kitchen they went to the attic and opened all boxes and trunks. When they had examined all the rooms and closets without finding anything of an incriminating nature, and taking nothing with them, they repaired to the hills back of the house. Then the house of Mr. Roberts was entered. Mr. Roberts was away at the time, so they demanded of Mrs. Roberts to open the iron safe, which they inspected, taking nothing from it. The party then went to the compound of the Academy dormitories and there examined the store-rooms. Another examination was made of the Academy buildings. Absolutely no weapons or incriminating letters or parcels were found and nothing was taken at this time from the buildings.

DIGGING FOR EVIDENCE.

The next day, Tuesday, 16th January, the same large company came with picks and shovels and began digging on the hills back of the Roberts's residence. They also dug in Dr. Sharrock's yard front and back, and also in the Ross's garden. They succeeded in digging up a buried goat on the hillside, and the grave of a pet bird of the children. After all this show of authority and thorough investigation, they left saying they had "discovered nothing," but had given the premises "the judicial examination they had come to give."

THE U.S. CONSUL-GENERAL AND THE RAIDS.

A complete statement of the facts of this search was sent to the United States Consul-General at Seoul. The letter contained these significant words, "We feel that you are responsible for this searching of houses, and as American citizens our lives are in your hands for anything that may come from imprisonment." A copy of this letter was sent to the American Ambassador at Tokyo, who replied that he would promptly take steps to bring the matter to the attention of the Japanese Government at Tokyo after he had heard from the Consul-General at Seoul. In the meantime Mr. Scidmore, the Consul-General, had sent a brief diplomatic answer to the missionaries, stating that he would represent the whole matter to the proper authorities in Seoul. He told one of the missionaries that the authorities from Seoul had a perfect right to search even without the formality of a search warrant. He also said that he had represented the case of the missionaries to the Governor-General, and his Excellency had absolutely denied the charges of torture. Mr. Scidmore furthermore stated that he had not been able to secure any "direct evidence" of torture. No apologies or satisfactory justification for the acts of the authorities in searching the Americans' houses have yet been given. On the other hand some of the Japanese papers have been instigated or permitted to publish the most defaming accounts about the missionaries and other foreigners, even charging them with being instigators of the so-called conspiracy.

THE TREATMENT OF THE SUSPECTS.

All those arrested in connexion with this affair, after being detained in the local gaols a few days, were transported as criminals to Seoul, where they were distributed in five different police stations to await preliminary examination at the hands of the Gendarmerie. This examination was conducted at the Central Gendarmerie Station, the boys being taken there in small groups and examined until satisfactory testimony—satisfactory to the Gendarmerie—was obtained. Then they were taken back to the police station to wait until they should go before the Public Procurator. In some cases the boys were in the hands of the Gendarmerie two or three weeks. After a considerable number of boys were thus treated, alarming reports began to creep out to their friends and the missionaries that the "prisoners" were being put through a very rigorous examination. These reports were further confirmed when a few of the boys were released. From them and from other prisoners who were being examined at the same time it was learned that various forms of torture were being used to compel testimony as to their own guilt, or that of others. The forms of torture were described minutely to those whom the boys could trust. It is significant that all the boys told practically the same story, although they were confined in different gaols, and went up for examination at different times. Marks were

seen on the ankles, wrists, and buttocks of some of the boys released which could not be accounted for in any other reasonable way than by the use of methods of torture. Some of the boys could not use their arms well for several weeks after coming out from the preliminary examination. One of the men died in prison, and the report given out by the authorities was "heart failure." Another man was brought in a serious condition to Severance Hospital. He died a few hours after being received there. The attendant physicians made a very thorough examination, and gave it as their private opinion that he had "died of exhaustion"; no organic lesion could be detected. He had some black and blue marks on the body when he came to the hospital, and the body rapidly became discoloured after death. Another slight lad recently let out gave the same story of torture. He died a few days after returning to Syen Chuen of "tuberculosis." It is stated, however, that he had tuberculosis before being arrested. His life might have been prolonged if he had had proper treatment. These are facts for the authorities to face.

(To be Concluded.)

CURRENT NEWS.

Conditions in Shantung.

Harvesting and other agricultural operations have kept all hands busy and all mouths full, so peace and plenty for the present reign supreme. No new outbreak has occurred and as the harvest has been above the average the outlook is hopeful and the people are content.

Heavy rain and fogs have been much in evidence lately, and whilst this is excellent for the growing crops, it is not so much appreciated by those on pleasure bent. Still, one does not grumble if the great mass of the patient agricultural labourers are in the main fully satisfied.

Floods in Kwangtung.

There have been abnormal floods all over the lower parts of the province of Kwangtung. At Ying-tak the water rose more than twenty Chinese feet above the average of the river, and much damage has been done. It is reported that not less than 30,000 persons have suffered, and some of them are starving. Meanwhile, the province lends itself now to easy intercommunication, and by train and steam launch it is not difficult to get food and other help taken from one part to the other. The railway was injured in many places, and the line between Canton and Fatshan was broken. The broken space was crossed by means of boats, and trains ran to and fro, at either end of the line. The Canton merchants are busy helping the distressed, and already much has been done.

The Cottu Loan.

The "Shun Pao" says that since the Chinese government has refused to agree to the loan conditions, Baron Cottu has made several calls on Lu Cheng-hsiang and informed him that in the event of the Sextuple Syndicate refusing to modify the conditions the Government could break off with the group and that he would move France to arrange participation in the loan by the other five Powers, but that France alone should undertake the negotiation of terms. The Prime Minister approved his offer. It is also said that the Baron has been on most cordial terms with Dr. Sun Yat-sen who had seen him in Paris before returning to China. Dr. Sun alluded then to the importance of the loan question and the Baron assured Dr. Sun of his help to obtain loans. Dr. Sun has telegraphed to him asking him to assist China and not let her be left in the lurch.

Cabinet Changes.

On the 19th instant a majority of the Advisory Council rejected all the President's nominees for the Cabinet. Thus the Prime Minister who is appointed by the President, alone remains in office. He considers his position untenable and voices his determination to resign immediately. It appears that the rejection of the members selected by the President was due, first, to the objection of the Tungminghui party to a Coalition Cabinet; secondly, to the dissatisfaction of some of the other parties with what they consider insufficient representation in the Cabinet; and, lastly, in a minor degree to the fact that certain nominees are not approved personally.

The party leaders held a meeting in the afternoon to talk over matters and to select a deputation to visit President Yuan Shih-k'ai for the purpose of discussing the situation. It is understood that the President then urged the parties to sink their differences and to re-consider the Cabinet he had nominated. It is stated, semi-officially, that if the parties

THE ALLEGED CONSPIRACY IN CHOSŌN.

III.

Treatment of the Suspects in Prison.

The following is the third and concluding instalment of a report on the circumstances connected with the recent arrests in Chosŏn, made by an independent enquirer and published by "The Japan Chronicle." The preceding articles appeared in the issues of "The National Review" of the 20th and 27th July.

A chronology of arrests of Christians in Syen Chuen (district up to the middle of January 1912 has already been given. Besides these, there were ten men taken from Tung Ju (Nap Chon) Church, three of whom were teachers, three school committee-men, and four Church deacons. Amongst others were some men of means who had helped in the school. There have also been two other Christians from Syen Chuen. This gives a grand total of 72 persons connected more or less directly with the educational and religious work of the Presbyterian Church in North Chosŏn. Up to this time there had been few, if any, arrests from other denominations. There were, however, a few arrests of non-Christian students—just enough to maintain the "semblance of justice." The treatment which the non-Christian "witnesses" in Seoul, however, received at the hands of the Gendarmery contrasts strongly with that given the Christian students from Syen Chuen. One case in which I have proof will illustrate this point. After the conspiracy investigation had been running for four or five months, seven of the students were released from the necessity of remaining under surveillance of the police in Seoul. Five non-Christian students who had been held as "witnesses" were released. These five boys had been brought down from the North, and after a brief hearing were allowed to reside in a hotel where they were within call of the police authorities. They were permitted to come and go as they pleased, so long as they were available as "witnesses."

The two Christian students, on the other hand, had been kept in prison since coming to Seoul, and were put through the usual method of examination. They had held out against great pressure, including physical torture, as to their complete innocence of any conspiracy. They claimed to the end that they had never heard of any conspiracy, nor could they implicate any one else. One of the young men told a confidential advisor that he had been put through the "tortures" three times by the Gendarmery in order to wring a confession from him. The torture consisted in having the arms tied behind the back with a stout cord encircling both thumbs. This cord was brought up in front under the arm-pits and the body thus suspended from a beam, so that the toes were a few inches from the floor. This muscle strain was continued, it is alleged, until the boy either admitted his guilt or confessed to the guilt of others, or fainted from exhaustion. If he fainted cold water was dashed upon his face until he revived, when the process was repeated. A lighted cigarette pressed upon the bare skin was one of the favourite methods of testing whether the victim was "dead" or not. Whilst undergoing this examination the students were often reviled and spit upon, and were charged with having a "very evil mind." During these examinations regular rations were withheld. This was suspected by certain men in touch with the affair, and was confirmed after some of the boys had been released. According to Oriental custom it was allowed to friends and relatives of the boys to furnish them with extra food and clothes during the "preliminary confinement." Money was raised amongst the boys' friends and sent to Seoul, where it was entrusted to one of the missionaries, who carefully managed to see that the boys were supplied with enough food.

A certain Chosenese student, brother to one of the prisoners, was entrusted with taking the supplies to the prisons. He was challenged a number of times by the police, but strange to relate, was allowed to continue the work. After some months he was taken into the presence of the Chief of Detectives and an attempt made to intimidate him. He was offered a good place as a detective to serve the purposes of the Gendarmery, and told that he could still retain his place in the "employ of the missionaries" if he reported their doings to the police. This he refused to do. A very close watch was placed on him, but he was still permitted to take food to prison for the boys. It was noted by those supplying

food to the boys in prison that whilst they were allowed to send it regularly for a certain length of time, that this privilege would be withheld from certain boys for a week or more, and then allowed again. It was said that at this time the boys were taken to Headquarters for examination. A careful account was kept of these "off days" and later compared with the reports of the released students. They coincided exactly.

Up to this time the missionaries and friends of the arrested students had been very careful not to give out any statements for publication. In fact great restraint was shown under the most provoking circumstances. So well was the affair concealed that the public Press scarcely gave it passing notice. The outside world was kept in ignorance, and the wool pulled over the eyes of the unfortunate "foreigners" who happened to be "officially conducted" through Chosŏn. On 7th January 1912, "The Japan Times" published an article in which these sugar-coated words appeared: "And the best part of it (the peace and quietness in Chosŏn during the past year) was that the tranquillity was not that of gagged silence under drastic repression, but a tranquillity with every evidence of contentment and progress." An article by William T. Ellis appearing in "The Continent"—a Presbyterian Church paper in the United States—for 5th October 1911, had already hinted at what was taking place in Chosŏn regarding torture of the Christians. But as yet the methods taken to conceal the truth had triumphed. There is no doubt but that the absolute censorship of the Press in Chosŏn and the "gagged silence" of the officials kept the people and the outside world in ignorance all this time. It might be enlightening here to quote from an interview with one of the foreign representatives in Seoul on 12th February 1912:—

*Question:—*What about these reports of students from the North being arrested, and brought to Seoul for examination?

*Answer:—*It appears from the reports of the Government authorities that there has been a widespread conspiracy amongst the students of some of the Mission Schools in the North, and that a number of the students and Chosenese teachers have been arrested and brought to Seoul for preliminary examination. After this examination the authorities found sufficient evidence to bring up 50 or more of the boys for further trial. The system of justice here is based more on the Continental system than on the British or American.

*Question:—*Does not this system of preliminary examination by the police leave it open for many abuses, especially securing confessions under great pressure, and perhaps torture?

*Answer:—*Of course, if poorly managed; but it is only comparable to the "third degree" in the United States, and this is an accepted method of securing testimony there. (Detective Burns was quoted here as favouring the use of the "third degree," a statement I have since been unable to verify.)

*Question:—*Is it not true that many of the boys here have been tortured until they confessed they were implicated in the conspiracy?

*Answer:—*I have communicated with the Governor-General, and he absolutely denies the possibility of torture in these cases.

*Question:—*Is it not possible under such a military régime that the Gendarmery may conceal their doings from the Governor-General?

*Answer:—*I have not been able to secure any absolute evidence of torture.

*Question:—*What sort of a man is this Count Terauchi?

*Answer:—*He is a splendid, first-class man. Since he has taken hold of affairs in Chosŏn, law and order have been maintained, the sanitary conditions greatly improved, communications facilitated, afforestation begun and many other reforms carried out.

After the missionaries had heard these "rumours" of torture for months, and had observed carefully the trend of affairs, they came to the conclusion that a calm, truthful statement of conditions should be prepared, and presented to the Governor-General. A self-constituted Committee from amongst the Presbyterian Church missionaries accordingly came together and thoroughly considered the whole affair. This Committee was composed of three of the sanest and most experienced missionaries in Chosŏn—men not given to believing wild rumours or stirred by popular opinions. A statement of the case had already been drawn up by several of those nearest the affair which stated plainly the obtainable facts. This first statement, however, was thoroughly revised, and presented in a calm cool manner to the Governor-

General in person by the members of the Committee during the latter part of January 1912. At this audience with Count Terauchi, the Committee enlarged upon and elucidated the document, which they presented through a very capable interpreter. The Governor-General said that "the idea of torture was simply out of the question in a country governed according to the modern principles of Japan." He seemed to dwell on the torture phase more than on any other. By some means or other this memorial of the missionaries appeared almost in its entirety in "The Japan Advertiser," and was copied by "The Japan Chronicle" of 31st March 1912, where it can be read with much profit. The Governor-General replied in a few days to this memorial, in which he emphasized some of the things brought out in the interview. The text of his reply also appeared in "The Japan Chronicle" of 31st March. It should be noted that these "negotiations" were going on in the latter part of January and the first part of February, whilst the exact text of the communications was not given to the Press until six or eight weeks later. It is important, however, to remark that an "official version" of the affair appeared in the "Seoul Press" at the time "The New York Herald" published the statement about the "alleged persecution of Chosenese Christians." A copy of this "official version" also came out in "The Japan Chronicle" of 16th February. One of the most interesting statements in this document is: "We are not as yet in a position to divulge full particulars of this case, as it is still *sub judice*—it might better have said *sub rosa*." Those who are interested in the juggling of facts are referred to files of "The Official Press" during the first weeks of February 1912.

On 10th February one of the most notable of the arrests occurred. Baron Yun Chi Ho, probably the best known Chosenese Christian at home and abroad, was arrested in this home at Song Do and taken to Seoul for preliminary examination at the hands of the police. He was really the last man the Christian community thought of being implicated in any such affair. He had been well educated both in Chosen and the United States, had travelled widely, was a student in four or five languages, a very influential Christian worker in the Southern Methodist Church in Chosen. He had always been very careful since the annexation to instruct his people to accept the changed conditions and try to adapt themselves to them. Baron Yun Chi Ho was very active in Y.M.C.A. work in Seoul, and at the time of his arrest held an important office in that organization. His integrity, his faithfulness, his honesty were above reproach. Only surmises could be given as to why he was arrested. Every Chosenese Christian held his breath. Shortly after his arrest the police authorities of Seoul went to the Y.M.C.A. and demanded a list of the members (students) who had attended the Summer Conference of the Y.M.C.A. last year. Baron Yun Chi Ho had been very much interested in this Conference, and I believe had himself attended. Spies had been noted at every Y. M. C. A. meeting for many months as well as at every other Christian gathering. About the same time the Police went to the Chosenese Tract Society office in Seoul and confiscated 150 copies of a small pamphlet hymnal compiled by Yun Chi Ho and printed eight years ago. In this pamphlet appear Patriotic Hymns No. 1 and 2, and one entitled "Korea" written by Yun Chi Ho some eight years ago. It was also claimed that a revolver was found in the house of Yun Chi Ho, but on this point I have been unable to get any satisfactory evidence.

In prison it seems that Baron Yun Chi Ho was well treated. He was allowed to answer a note sent in to him by one of the members of the Y.M.C.A. His family, or himself, did not desire "outsiders" to bring any influence to bear to try for his release at first; for they felt certain his confinement would be for only a few days, instead of four months. It was claimed by the authorities that because he held the title of Baron, his case would have to be brought to the attention of the higher Courts of Tokyo, and in fact that he could not be arrested without their sanction. After he had been confined for some time scurrilous articles appeared in some of the Japanese papers. There was no censorship on any of the "Press evidence" produced against him. When one of his friends asked the Editor of "The Seoul Press" if he would publish an article stating in simple truth the facts about Baron Yun Chi Ho's past career and character, he at first agreed, and took the article written by this missionary. The next day the article was returned with the courteous reply that he was not allowed to publish any article "concerning a preliminary examination about a grave affair before the affair comes up for public trial." Yet a number of papers, official and semi-official, in both Chosen and Japan, had already assumed the

guilt of the suspected teachers and students, and commented upon them accordingly.

In this connexion it may be remarked that a foreign newspaper in Japan, in discussing the arrests, said: "If the annual subscription of Y. 10,000 which the Governor-General makes to the Y.M.C.A. in Seoul (a sum often referred to) is not proof enough of his (the Governor-General's) good will towards Christian workers, we have the testimony of Bishop Harris and others to the effect that the missionaries are much indebted to him for the facilities accorded the propagation of the Gospel." It is well to remind your readers that Marquis Ito with different motives first donated the Y. 10,000 to the Y. M. C. A. each year, and this was largely kept up by the present administration to "save face." As to the testimony of Bishop Harris and others I will have more to tell later.

On 22nd February a disreputable article appeared in the "Chosen Simoon" ("Chosenese News"), from which I quote a few choice bits literally translated. It says: "At any rate many of the missionaries in Chosen are inferior to those who are in Japan, and very few of them are preaching in reality and sometimes are pulling out big amounts of money from their homes by sending boastful reports. They then lend out the money for higher interest, with which they fill their own stomachs, and some of them have Chosenese concubines—which is very illegal to missionaries." The article concludes: "Now, then, I believe the foreigners are afraid of the discovering of their faults, so they are trying to carry out their faults to the Governor-General by spreading such lies as, 'Oppress the Christians,' etc." It is very evident to one who has followed the Press reports on this affair that the "semi-official organs" are attempting to create an atmosphere of the assumption of guilt which shall asphyxiate any efforts put forth in the interest of fairplay and justice.

About the time the reports in "The New York Herald" appeared, Bishop Harris with several of his missionaries made a trip into one of the out-of-the-way stations. When he returned to Seoul he found that the conspiracy affair was the "topic of quiet conversation" amongst the missionaries. He had not been in Seoul two days before a representative of one of the "official organs"—directed from the Governor-General—called upon him and interviewed him upon the situation. The Bishop stated that the Methodist missionaries in the peninsula under his jurisdiction had nothing to do with the statements appearing in "The New York Herald." He had simply heard that some of the Presbyterians had presented a memorial to the Governor-General, and had sent a report home to the effect that the Chosenese Christians were being tortured, with the hopes of extirpating Christianity from the country. He could not believe this report, as the Governor-General had always shown sincere sympathy towards the missionaries, and offered them great facilities in their work. Bishop Harris was then asked if he would send a cablegram to the United States stating his position in this case. This he said he would be glad to do and I understand such a cable was sent. And this, mark well! without the Bishop knowing all the facts in the case, and refusing to believe many of the facts which were present to him! Shortly after this, the Annual Conference of the Methodist Church North was held in Seoul, Methodist missionaries from practically all the stations were present. In the open sessions all was harmony, and the general reports of the work encouraging. Not a word was said in "open meeting" about this conspiracy, which was "the talk" in every two out of three private conversations. Practically not a missionary stood with the Bishop in his opinion on the matter. In a "closed meeting," where only the foreign missionaries were known to be present, when the Bishop was confronted by some of the facts about this conspiracy affair, he made a very impassioned speech, and affirmed with emphasis: "There may be some truth in these things which you mention, but I refuse to see any evil in this situation." This "refusing to see any evil" is the explanation of the peculiar mental twist in Bishop Harris, and makes him beloved by the Japanese. His childlike Christian character, however, his loveliness, his winning personality have endeared him to many of his people. Well might "The Japan Advertiser" say, "After all is said, it is our sincere desire that all foreign missionaries in the peninsula should work, like Bishop Harris, with generous, pious, and lofty religious motives."

Many more details regarding this interesting affair might be given from the data in my possession; but I must reserve some of it for future use. I trust that the facts I have already given will enlighten the general public and perhaps aid in obtaining something like a fair trial for the students and teachers who have been imprisoned for so many months.

JUSTICE IN CHOSŌN.

It will be observed from a report taken from "The Seoul Press" that the Seoul Local Court has given its reasons for rejecting the motion in the conspiracy case for a change in the judges, it being alleged by the counsel for the accused that the Court as at present constituted has shown partiality. In the opinion of the District Court, before whom the motion came, the objection raised by counsel for the defence is without reason. "The Judges concerned showed themselves quite thorough in the examination of the prisoners as well as of evidence in their favour." These words are taken from the summary of the judgement published by our Seoul contemporary, and, failing the official report which we hope to receive shortly, we may assume that it fairly represents its sense. According to the same report, the judgement goes on to say that "the refusal of the Judges to summon other witnesses and examine other evidence asked for by Counsel does not necessarily mean that they assume the guilt of the prisoners." If the decision had rested solely on this ground it would be capable of a better defence than when associated with the remarks about the thoroughness of the examination of the prisoners as well as of the evidence in their favour. It must be admitted that the examination of the prisoners was thorough in one sense. It was conducted by the Presiding Judge on the lines of the cross-examination of a reluctant witness at the Old Bailey by a barrister of a type who in England has fortunately passed away. In each case the deposition in the preliminary court was taken as a guide for the question given. In almost every case the accused alleged that the original deposition had been obtained by torture, but the allegation was airily waved aside as of no importance. The prisoner under examination was brow-beaten and bullied, cajoled and coaxed by turns, which may be the Japanese method of thorough examination of a prisoner's guilt, but we have been unable to discover the thoroughness of an examination of the evidence in defence. The prisoners asked that as the names of a number of missionaries appeared in the depositions, reported to be extorted by torture, as abettors and accessories, they should be called to prove the absurdity of such charges and consequently the baselessness of the allegations as a whole supported by such evidence. The Judges rejected the application, though the evidence of the missionaries would seem to go to the very root of the case. But the Court did allow the summoning of one witness, a railway official. He was called by the defence to testify that the movements of the accused from place to place by railway on a certain day could not have occurred because the total number of passengers on that day was far below the number of the accused who were stated to have travelled on the day in question. This witness confirmed the defence on this head, and stated that the number of passengers was normal, and far fewer than those who are alleged to have proceeded by train on that day with a criminal object. In the documentary evidence the accused asked for the production of certain telegrams relied on for an alibi, but the department responsible stated that they had been destroyed.

Turning to the other point in the judgement, that "the refusal of the Judges to summon other witnesses and examine other evidence asked for by counsel does not necessarily mean that they assume the guilt of the prisoners," it sounds reasonable enough until we take into account the fact that under Japanese law the Court always assumes the guilt of prisoners brought up after a Preliminary Court has passed on the evidence. Certainly the most staunch optimist would never have gathered from the demeanour of the Judge in the conspiracy case that he had the slightest doubt on the matter. Every possible trap was set with a view of compelling an admission of guilt; the Court took up the attitude that every statement in the preliminary examination, held in secret and alleged to have been extracted by torture or threats of torture, was true and every statement made by the accused in open Court was false. Yet the District Court is of opinion that the refusal of the application to summon witnesses does not necessarily mean an assumption of guilt! The witnesses asked for, he it remembered, were men whose names had been repeatedly mentioned in the course of the examination, not as mere accessories but as actual abettors. If the "confessions" were evidence against the accused themselves and their fellows, they were equally evidence against the missionaries. If the "confessions" were true in substance and in fact, the missionaries should have stood in the dock with their dupes and accomplices. Defending the decision of the Court, "The Seoul Press" says the missionaries must remember that "the Court simply quoted their names from

depositions made by the prisoners concerned with the object of finding out the truth. It does not of course mean that the Court thinks they are implicated in the plot, for if it did, it would at once have ordered the arrest of those gentlemen." Such a defence really makes the case worse than before. It implies that the Preliminary Court held that a "confession" was evidence against the person who made it and against the Chosenese he implicated, but not against the foreigners whom he named as accomplices and abettors. Why this discrimination? Why should exactly the same class of evidence in one case produce certainty of guilt with instant arrest and in the other case have no such effect? That is the question which our Seoul contemporary has to answer if justice in Chosen is to be relieved of the charge that it is a respecter of persons. As to the missionaries themselves, they have the right to ask to be called so that they can show the baselessness of the repeated and outrageous charge made against them in open Court by the Presiding Judge in the course of his examination. It is absurd to say that if the Court thought they were guilty, it would have ordered their arrest. Scores if not hundreds of the questions addressed to the accused by the Judge assumed their guilt, and the allegations demanded that equal publicity should be given to their rebuttal. If Japanese Courts cannot realise the justice of such a demand, it is evident that whilst legal forms have changed, the spirit of the old régime, with its denial of justice in the case of those accused of conspiring against the Government, remains unchanged.

On the question of torture the organ of the Government-General is of course profoundly sceptical. "The Chronicle" remarks "The Seoul Press," says it is wrong for the Japanese Press to assume the guilt of the accused before judgement is passed on them, and adds: "We agree with our contemporary." The agreement is evident more in word than in deed, for no Japanese paper has more systematically assumed the guilt of the accused than "The Seoul Press," with which we may also include the officials of the Government-General. But our contemporary charges us with committing the same offence of prejudging the issue in saying: "What the trial has shown is that the evidence against missionaries as well as against the accused has been obtained by torture." When there is any attempt shown to bring the officials charged with torture to trial, or an independent inquiry is instituted by the authorities, we shall be quite willing to await its verdict before pronouncing an opinion. Meanwhile the world must be permitted to judge by what evidence is available. It seems that as responsible officials—acting on statements made by their accused fellow-officials—have emphatically denied the charges of torture, "it is but fair to accept their denial." We can recall the time when the Editor of our contemporary, occupying a position of greater freedom and less responsibility, was not so firmly convinced of official veracity as he is nowadays. But, it seems, "the propensity of the Chosenese for telling falsehoods is notorious." In view of the reputation acquired by the Japanese Press for its correspondence from Seoul, especially as regards this case, the propensity appears infectious. Moreover, the infection would seem to reach even higher grades than the journalist, for, after the murder of the Queen of Chosen a few years ago, it may be recalled that the Japanese representative at Chosen Court said:

"If any Japanese have participated in it, they were of the class of *soshi*, vagabonds, marplots, and disturbers, who could be hired to commit almost any crime and by anybody."

As it was eventually proved before a Japanese Court that the Japanese Minister himself and his band of cut-throats arranged the murder of the Queen, though they were acquitted because no one saw them perform the actual deed, it would be well perhaps for our Seoul contemporary not to say too much on the apportionment of veracity between various nationalities.

"The Seoul Press" takes up somewhat the same attitude as the Japanese Court in the Miura case. No one saw his Excellency commit the murder, though he undoubtedly planned it. Consequently he was not guilty. No one except the accused themselves saw the authorities torture the prisoners to extract confessions, and the authorities themselves deny it. Consequently it is only fair to accept their denial. In face of such an attitude, it is of course useless to ask why the accused should have made all these glib confessions before the secret tribunal and, with exception of a man pronounced to be crazy, unanimously withdraw them when brought before the open Court. But is there not something demanding inquiry in such a strange circumstance? Two or three of the prisoners died in the course of secret examination. Was any inquiry made into the causes of death?

Or was this merely additional proof of the Chosenese propensity for falsehood? Some of the suspects were released and allowed to return to their friends. They were examined and found to bear marks that seemed consistent with the allegations of torture to which they had been subjected. Were these scars self-inflicted because of this incurable Chosenese propensity of wholesale lying? The defence would be dismissed by any impartial Court as preposterous. We venture to say that in the opinion of every unprejudiced person who has followed the case, the "confessions" on which were based the charges of conspiracy were extracted by torture. Until an impartial and independent inquiry is instituted into the whole affair, of which at present there is no evidence, a very serious stigma will lie on the administration of justice in Chosen.—"The Japan Chronicle."

CURRENT NEWS.

Li Yuan-hung.

On account of the part General Li Yuan-hung is alleged to have played in the executions of Chang Chen-wu and Fang Wei, some members of the Kung Ho tang have proposed to deprive him of his post as president of that party.

Proposed Tibeto-Szechwan Railway.

The Chinese Resident in Tibet has sent a telegraphic despatch to the Central Government recommending the construction of a railway from Lhasa to Chengtu, saying that British capital can easily be obtained for that purpose.

Revision of Opium Treaties.

The Advisory Council has cancelled the Bill proposing a revision of the Opium Treaties, owing to the fact that no practical suggestions were forthcoming, but passed the first reading of the bill to enforce the prohibition laws for the suppression of opium-smoking.

Party Amalgamation.

The Kuo Min Hsien Chin Hui, the Kung Ho Chien She Tao Lun Hui and the old Hsien Cheng Tang, three well known parties, have sent a certain Mr. Chang to Japan to consult Liang Chih-chao about the amalgamation of the three parties. It is learned now that the project is successful. Liang Chih-chao will go to Peking, so the report runs.

Russo-Asiatic Bank Dispute.

A telegram received from the St. Petersburg correspondent of "The Peking Daily News" states that the Russo-Asiatic Bank has refused to pay over the dividends on shares held by China on the pretext that the Bank has certain claims against China owing to losses sustained during the Revolution.

Chino-German Refinery.

It is reported that a German firm has contracted with the Ministry of Commerce and Industry to promote a Chino-German beet sugar refinery company for which the firm will supply machinery costing 600,000 Taels and also a working capital of 200,000 Taels, whilst China is to provide land in Manchuria of an equal value.

Szechwan Crops.

Reports from Chengtu indicate that throughout Szechwan the crops are excellent and farmers are having a perfect harvest whilst, according to reports received from all parts of the province, the weather continues favourable. Business is quiet but new goods will arrive as soon as a change occurs in the state of the money market. At present business is greatly hindered by the small amount of silver in circulation.

Impeachment Shelved.

The impeachment question was revived at the meeting of the Advisory Council on the 29th. Twelve members urged the House again to take up the matter, though only eighty-six members were present. The majority strongly opposed the subject's being revived and the meeting became extremely stormy. Eventually, the proposal was thrown out amid strong remarks which were made concerning the folly of reviving the question.

Hwang Hsin.

It is stated in Peking that General Hwang-Hsing is implicated in the revolution which was planned by Chang Chen-wu. That is the reason why he did not go to Peking. Hwang-Hsing had arranged all the details of the plan for the uprising at Peking together with Chang Chen-wu.

Reuter's correspondent in Hankow learns, from a most reliable source, that General Hwang Hsing visited Hankow, with the greatest secrecy, about 12th August. He stayed for two days at an hotel in the French Concession and held conferences with Chang Cheng-wu and others.

Trade Conditions at Hankow.

The Hankow correspondent of "The Times" states that the trade of Hankow is booming. The rice harvest is abundant and all the other crops, except cotton, are excellent.

The disbandment of troops is proceeding steadily throughout the Yangtze Valley and ninety-nine per cent. of the population desire the restoration of order.

Student Strike.

The students attending the Chinghua College in Peking, which is supported out of that part of the Boxer indemnity to which the United States have waived their claims, and who are instructed there before they are sent to the U.S.A. have declared a strike in order to settle a dispute which they have with their teachers.

Ministerial Statement of Expenditure.

The statement of expenditure by the various Ministries for the month of August was presented to the House in an incomplete form, as the expenditures of the Haichen Pu and Kungshan Pu were not supplied. Therefore, it was impossible for the House to discuss the statement, which was read for the first time and formally passed in order to save time. The Haichen Pu and Kungshan Pu were instructed to forward their accounts immediately.

Rebuilding Hankow.

Mr. M. B. Yang, a Chinese civil engineer who graduated at Yale and Columbia, arrived at Hankow a week ago in order to undertake the reconstruction of Hankow. Negotiations are still proceeding with the Robert Dollar Syndicate for a loan to cover the cost of the reconstruction of Hankow, and the Hupeh Government has been asked to guarantee the full amount of three to four million pounds sterling which will be forthcoming without depending on the issue of bonds. The Dollar Syndicate is now asking for a higher rate of interest on the loan.

Dr. Morrison in London.

"The Times" published on the 23rd instant a lengthy letter from Dr. Morrison who is now in London, protesting against the alarming reports from China and the hysterical reports of disruption now appearing in the English press. When Dr. Morrison left China the conditions everywhere were improving. He dwells on the cordial relations of President Yuan Shih-k'ai with General Li Yuan-hung and Dr. Sun Yat-sen, the high character of the present government officials, and the administrative reforms which have been introduced.

Military Disturbance at Tungchow.

Chang Kuei-ti's soldiers looted Tungchow on the 24th instant. The outbreak commenced at nine o'clock in the evening, and ended at three the next morning. There was a lot of shooting and many fires in which the principal shops were destroyed.

A Red Cross party sent from Peking discovered and brought to Peking twelve persons who were wounded in the riots at Tungchow. Seventy rioters have been arrested and executed whilst the remainder, numbering two hundred, have escaped to their homes.

Foreign visitors to Tungchow report that the majority of the looters returned to camp with their loot. So far no general attempt has been made to punish the rioters. The townspeople are still dazed by the sudden outbreak in which the majority of the rich inhabitants lost everything. In addition to one person who was shot, several were burned. The casualties were confined to people who are innocent of any participation in the outbreak.

The looters who were executed consisted entirely of men who were returning to their homes.

Presidential Proposals.

President Yuan Shih-k'ai held a meeting in his yamen a few days ago at which the following measures were proposed:—

1. To organize a secret detective service under the direct control of General Chiang Kwei-li.
2. To appoint Liang Jui-ho as Minister of Foreign Affairs.
3. To negotiate for loans and devise means to raise sufficient funds for the payment of the troops for the month of August.
4. To appoint military officers of the first rank to go on a tour of inspection of the armies in Fukien, Kwangtung, Szechwan and Tibet.
5. To form a commission to verify the evidence of the alleged crimes against the late General Chen-wu and Fang Wei.
6. To send an envoy to persuade Dr. Wu Ting-fang to proceed to Peking.

THE SEOUL TRIAL.

In view of the defence offered for the action of the Court at Seoul in not calling the missionaries to rebut the charges made against them in the evidence produced,—that the charges made in the "confessions" were evidently not credited by the Court,—it is interesting to note that this is not the view taken by Japanese journals. An article on this subject by the "*Hochi*" accuses the missionaries without any exception of having been disturbers of the peace in Chosen for a long time, so "it is not surprising that it should accidentally come to light that they are concerned in this plot." That is the impression, apparently, which the evidence produces upon the mind of a Japanese journal that cannot be counted a supporter of the Government. We say nothing as to the assumption of the guilt of the accused whilst the trial is still in progress. Not a single Japanese journal which has commented on the case editorially or a single Japanese official who has made reference to it has succeeded in adopting an attitude of impartiality or fairness towards the accused. Though Japanese newspapers have often denounced the use of torture in Japan, with far less ground for suspicion than in this case, not a single Japanese newspaper has admitted even the possibility of its use in the case of the Chosenese, despite the almost unanimous allegations of the prisoners. Apart from the attitude of these journals towards the accused, here we have a Japanese journal enjoying a large circulation deliberately asserting that the missionaries are not only concerned in the plot, but that their refusal to admit that they are concerned in it is simply because their reputation would be injured; therefore they are trying to damage the Japanese authorities by bringing a false accusation against them. When the missionaries make a collection of the statements by the Japanese papers regarding their complicity in this case, due in a large part to the course of procedure of the Japanese authorities, and lay these statements before the American State Department, they should form interesting reading.

There was a remarkable statement appearing in the English column of the "*Osaka Mainichi*" in an article dealing with the "conspiracy" case. The writer, as a result of extraordinary ignorance or wilful perversion, was confident that the rumours about torture in connexion with this case were baseless, because:—

"If they [the Chosenese] had been tortured, they could say so, but none of the prisoners have complained of the alleged tortures."

We pointed out the absolute falsity of this statement, but were not so unsophisticated as to expect the "*Mainichi*" to take the trouble to correct its misleading "English leader" writer, or to express any regret for having misled its readers. We have very good reason to believe that the attention of the writer of these English notes in the "*Mainichi*" was called to our remarks upon his ridiculous assertion, but evidently something more than our mild rebuke is necessary to make any impression upon him. In 3rd September's issue of the "*Mainichi*" the English column was again devoted to the "conspiracy" case and the allegations of torture. Of course, not a word was said about the previous mis-statement, but the writer quoted with unqualified approval an extract from the New York "*Independent*" introducing it with the following words:—

"When there are some foreign papers,—very few in number—which try to discredit our Government in Chosen (for what reason we cannot comprehend) by pretending to believe the torture story, we are glad to know that the influential American journal "*Independent*" should endeavour to give the true interpretation of the matter. We repeat that the sympathy for a defeated nation is one thing and a reckless charge against the governing people is another thing."

Evidently the individual in charge of the foreign department of the "*Mainichi*" has not read this extract from the "influential American journal" very carefully, or he would have seen that it almost "pretends to believe the torture story," too. Although the "*Independent*" points out that under Japanese law torture is illegal, and evidence so obtained must be ruled out, the very next sentence indicates the "*Independent*"'s belief that torture, though improper, is not impossible. We quote the New York journal as follows:—

"All who are familiar with the codes of Japan now in operation in Chosen, know that all evidence given under torture is worthless and must be ruled out. Whilst torture was quite common under the old Chosenese law, under the Japanese régime the criminal code has been reformed. Is it likely that the nation whose humane treatment of prison-

ers during the Russian war has never been equalled in history, should now resort to barbaric methods of treating prisoners? If it should be proved, however, that torture has been used, it must have been done by the subordinates, who will be subsequently punished by the Japanese Government."

This is precisely the position we have taken up in dealing with this question. It has never been suggested that the Japanese Government ordered or even condoned the torture of Chosenese; but it has been suggested that in this, as in other cases, the misplaced zeal of subordinate Japanese officials has placed their superiors in a very awkward position. If the allegations of torture are thoroughly and impartially investigated and—if proved—the guilty parties are punished by the Japanese Government, as the "*Independent*" says they will be, the foreign papers which have drawn attention to this question by "pretending to believe the torture story" will not have laboured in vain.

The libellous attacks which are being made by certain Japanese journals upon foreign missionaries in Chosen are attracting more and more attention as they become more widely circulated. The defamatory statements about missionaries made in several papers in Japan and Chosen a few weeks before the "conspiracy" trial was opened, have been boldly challenged by the "*Continent*," the organ of the Presbyterian Church in the United States, which says:—

"The informed reader fairly gasps as he reads some of the unsupported statements concerning the Chosenese persecutions put forth from Japanese sources. The audacity of certain of the declarations recently made takes for granted a colossal credulity on the part of the world. The illustration at hand is the attack made upon the character of the American missionaries. The reckless and indiscriminate mentioning of eminent missionary names in criminal court at Seoul is an example in point. Still another putting of this phase of Japan's defence is found in 'The Literary Digest' of 6th June, which, in its characteristic endeavours to state both sides of every case, quotes the following from the '*Tokyo Nichi-Nichi*':—

"There is no denying that most of the American missionaries are men of high character and superior mental qualities; but there are a few men who are unworthy of the cause which they profess to represent. These men of dubious character are usually 'old timers' in Chosen and are thoroughly conversant with the sordid phases of Chosenese life and character, which they do not hesitate to exploit for selfish reasons. They send exaggerated reports to the mission boards at home with a view to securing more money. The funds thus obtained they usually invest in usurious business, or squander in dissipation. These are the men who, whenever occasion presents, stir up anti-Japanese sentiment amongst the natives."

"The '*Continent*' definitely and deliberately challenges that statement. We know something about Chosenese missionaries. Many of them are personal acquaintances of the editor's. The '*Nichi Nichi*' has made charges that are easily provable or disprovable. They cannot be allowed to pass. We believe them to be utterly unfounded slander. But we call for specifications. Name the men. If these 'men of dubious character' who 'do not hesitate to exploit for selfish purposes the sordid phases of Chosenese life and character,' and who, with funds obtained by misrepresentation, 'usually invest in usurious business or squander it in dissipation' really exist, American churches have far greater reason for exposing and displacing them than has the Japanese Government. Therefore we demand details. Unless it is willing to stand stultified before the world as a malicious slander, the '*Nichi Nichi*' will present proof."

We fear the Editors of "*The Continent*" will be disappointed to learn that it is not customary for Japanese journals to take up a challenge of this kind, and submit proofs of any charges they may make, however serious. Misrepresentation and slander are considered grave offences by some people, but not by the majority of Japanese journalists.—The Japan Chronicle.

ADJUSTMENT OF TAXATION IN JAPAN.

The "*Kokuuin*" learns that the work of the Adjustment Commission is nearly finished. It appears the Commission proposes economizing by about Y.30,000,000, of which Y.20,000,000 will be curtailed in administrative expenditure and the remaining Y.10,000,000 in relief from taxation. The paper further understands that the receipts from the income-tax will be reduced by about Y. 5,000,000 the business tax by Y. 8,000,000 and the salt duty by Y. 2,000,000.

"Things have moved very quickly this week, and the £5,000,000 loan which on Saturday was supposed to be hanging in the balance, which was underwritten on Tuesday, and declared dead on Thursday, is now being subscribed by the British public. In recent years there has not been a more interesting financial drama than the story of this issue. On one side six powerful Governments combined to press their assistance on the Chinese Government, and force it to borrow from a powerful consortium of banking and finance houses on terms of control to which Chinese feeling refuses to submit and rightly considers humiliating. On the other side a group of three or four English banks, with a few Stock Exchange firms, offered to raise the money on freer conditions without putting China into the power of her jealous neighbours. In any other country but Great Britain (and possibly the United States) such action would have been impossible, and whatever the ultimate result, it stands at present as a unique victory for English finance and for the London Stock Exchange. The British Government was known to be unfavourable, and is reported to have entered a strong protest against the whole transaction—a protest which may have been a diplomatic necessity, but has scarcely raised the dignity of Great Britain in the eyes of the world, or increased the respect of the general public for our Foreign Office. The Stock Exchange does not like outside interference, and it has a strong and healthy objection to permanent officials who tell it where and how it must invest its capital. To this attitude of mind we may in part ascribe the eagerness with which the issue was underwritten on Tuesday, and the firmness of the underwriters on Thursday, in spite of the alarmist telegrams published in the inspired papers. On the publication of a statement that the salt gabelle (on which the loan is secured) was regarded by our Government as already hypothecated, some members of the Stock Exchange who had underwritten the loan showed signs of nervousness, and Mr. Crisp immediately offered to buy back their bonds, and leave them $\frac{1}{2}$ per cent. profit. The small response made to this offer was a remarkable proof of the confidence felt in the issue. The plain fact is that this salt gabelle, which our Foreign Office does not think good enough for a £10,000,000 loan, is the very security on which they themselves proposed to float £60,000,000, and there is nothing to show that under their management the tax would have been more safe, more popular, or more productive. To cover the interior of China with German or other officials to collect an unpopular tax like the salt gabelle would surely have provoked a national revolt, which might have destroyed everything, and left China in bankruptcy and anarchy, at the mercy of Russian and Japanese armies. The real security behind this issue, as behind the other Chinese loans, is the credit of China, and on this point the English capitalist is entitled to his own opinion without dictation from Whitehall. The Stock Exchange deserves our respect for an act of great courage and independence.

"There are still some points connected with the loan that have not been cleared up, and it may be taken as possible that one or two of the Governments in the Six-Power group will do everything possible to 'crab' the issue and deprive China of the enjoyment of her £5,000,000. But the facts, as they are known, are as follows. A group, headed by a member of the Stock Exchange, and supported by Lloyds Bank, the London and South-Western, the Capital and Counties and the Chartered Bank of India, undertook to raise £10,000,000, and issue £5,000,000 at once, in 5 per cent. bonds at 95, secured on the unmortgaged part of the salt gabelle, which is officially stated in the prospectus to be worth £3,700,000 a year. When it became known that the scheme was contemplated, the Foreign Office did all in their power to stop it, warning its authors that the Government was opposed to it, and throwing their weight on to the side of the £60,000,000 Six-Power loan. To the credit of the London Stock Exchange, this pressure did not achieve the desired result. Mr. Crisp, after ascertaining that the Foreign Office officials would not put their objections in writing, proceeded with the issue, and on Tuesday spent a successful day arranging for the underwriting. On Thursday afternoon the prospectus was issued; the lists close today, and the issue will probably be absorbed either at once or in a little time. Many thought that it would have been prudent to put the whole £10,000,000 on to the market at once. There is, however, no advantage in unnecessary borrowing, and if the Government of the Republic proves itself capable and stable, it should find little difficulty in floating £5,000,000 next year.

"It would be rash to speculate on the details of a scheme which was worked up in secret by the Foreign Offices of the world, and has been the subject of all the diplomatic intrigue

that revolved round the great Six-Power loan. Exactly what stipulations were made when the loan was pressed on China; how far they were genuinely financial, and how far they were in theory political we do not know. But one thing is certain. *Three or four of the six Governments concerned wanted not financial profit, but political power.* The countries involved were Great Britain, France, Germany, the United States, Russia, and Japan, and it is roughly true that their eagerness to lend varied in inverse proportion to their capacity. London and Paris are both big lending centres, and the natural market for a loan of this kind. Neither Germany—which wants all her spare capital—nor America—which is a big borrower for her own needs—would naturally lend to a foreign Power; whilst the presence of Japan and Russia in this list of capitalistic countries turns the comedy at one stroke into a farce. Both Governments are up to their necks in debt; both live from year to year on outside capital; every penny that they might lend must first be borrowed in London or Paris, and the fact that in these circumstances they claimed the right to press money on China was in itself an insult which the Chinese Government had every right to resent. Russia's designs on China are obvious enough, and Japan is notoriously anxious to increase her territorial influence on the mainland. The power which they demanded of vetoing or controlling the expenditure of good English money would give them a hold of incalculable importance over the Republic, and enable them perhaps to cut slices off the Chinese melon. All this was to be expected; but it is a grievous thing that the British Government should employ its influence to back up the scheme, and play the part of sponge-holder to two of the greediest Powers in the world. Whatever may be the failings of the Chinese Republic, the country is at least groping its way along the path to constitutional Government and a common patriotism, and it was not for Great Britain to block the path and hinder the growing liberties of China. The action, we are glad to believe, has not been taken with the knowledge or approval of the whole Cabinet, but it is surely a disturbing thought that a vital step of this kind—a step which commits the country to a meddling, un-English foreign policy, can be taken by a few permanent officials in the absence of their own chief.

"It has been freely argued that the intervention of the Six Powers was necessary to provide a proper security, and that the bonds floated this week do not give the investor adequate protection. No doubt it is true that there is an element of danger in lending money to a country which is just escaping from the throes of a revolution, and that if the Government of Yuan Shih-k'ai were overthrown there might be trouble for the bondholders. But the Government of China has always kept faith with the foreign capitalist; in the event of default the control of the salt gabelle will at once drop into the hands of the Maritime Customs, and there is no reason to suppose that a new Government would refuse to recognize the liabilities now incurred. Indeed, the sole advantage claimed for the Six-Power loan over the £10,000,000 loan is that the lending Powers might insist on their rights if necessary by force of arms. This advantage seems to us to be at least counter-balanced by the fact that foreign intervention in China is always directed to selfish ends, and that half the Powers interested in the loan would work it for their own aggrandizement. That is certainly not a "bull" point for the investor, who would stand to gain nothing by the partition of China. *What the country needs is an opportunity to develop a national life, and the less Japan and Russia have to do with moulding her development the better for China, and the better for China's creditors.*"

THE SEOUL COURT AND JAPANESE PROCEDURE.

In a leading article on the Chosenese conspiracy case "The Japan Mail" endeavours to whitewash the Court which tried the accused. The attitude taken by the Yokohama journal is virtually to admit that the accused have some ground for complaint, but to assert that such complaint is not greater than might be made by any Japanese who should be brought up for trial before a Criminal Court in this country. "The proceedings throughout," says our contemporary, "were conducted in accordance with Japanese criminal procedure, the judges neither overstepped nor waived any of the rights accorded them by the Code, and in all respects acted as if the accused before them were Japanese and not members of another nationality." "The Japan Mail" would seem to be unaware of the existence of special regulations in Chosen modifying the criminal procedure of the Japanese Courts in a way that tells materially against the accused. As it happens, the "Jiji Shimpō" in its criticism of the case has called

attention to this very point, remarking that "in accordance with the provisions of the Chosenese Criminal Code the police headquarters and procurators conducted examinations which in Japan Proper belong to the Preliminary Court." On consideration it will seem that this is a very important point, and in all probability it accounts for much that otherwise seemed inexplicable in this case. The fact is that the police in Chosen have a certain judicial power which the police in Japan Proper do not possess. In Japan the police act on the instructions of the procurator, and though they possess certain magisterial duties with regard to breaches of the peace, and can impose a sentence of a few days' detention, once a case is in the hands of the procurator it is outside their jurisdiction, and henceforth they merely carry out the procurator's instructions. In Chosen it is quite otherwise. There the police examine an accused person at length and in detail before sending him to the procurator, and if the procurator is not satisfied he sends the accused back to the police for further examination. It was in the course of these secret examinations that the accused in this case complain of the infliction of torture. Virtually, as the "Jiji" says, the police and procurators in Chosen conduct examinations which belong in Japan to the Preliminary Court.

Here, therefore, we have a very striking distinction between the criminal procedure in the islands and in the peninsula. In the public trial itself there are also some differences. "The Japan Mail" would seem to be of opinion that the procedure throughout is exactly what it is in Japan, and that the Japanese Codes of Criminal Law and Procedure have been hothly transferred to Chosen. In this our contemporary is mistaken. There are a number of variations, and so intent apparently have been the framers of the new regulations to draw a distinction between the Chosenese and Japanese Courts that even the costume of the judges is different. The gown worn in Japan is dispensed with and the judges wear a semi-military uniform on the bench, almost, it would seem, in order to typify the "annexation" of the peninsula and not its "incorporation." But even were it accurate to say that the proceedings throughout were conducted in strict accordance with Japanese criminal procedure, this does not exclude the possibility of prejudice or relieve the Court from the charge of partiality which has been made. Take, for example, the strictures passed upon the Court for refusal to summon evidence on the side of the accused. "The Mail" says that "in this it only followed the example of the Courts in Japan." What our contemporary means, we presume, is that the Courts in Japan have the right to refuse testimony on behalf of the accused, not, as the statement implies, that they invariably refuse such testimony. Of course it is within the province of the Courts in Japan as in Chosen to decide whether or not the testimony of witnesses is material, but if they reject material evidence they are infringing the provisions of the Criminal Code as much as if they found the accused guilty without subjecting them to trial. Our Court reporter, who has attended many criminal trials in Japan, states that it is almost the invariable practice for a Court to summon witnesses when the plea of an *alibi* is set up. In the "conspiracy" case at Seoul about seventy of the accused made such pleas, and begged that witnesses named should be called to give testimony to this effect. In every case the application was refused. Can our contemporary cite 123 cases in Japan where every witness for the defence was excluded? If not, the plea that the Court at Seoul took exactly the same course that is taken by a Court in Japan goes by the board. The only witness called was apparently summoned at the instance of the prosecution, which seems to have expected that as an official he would give evidence for the Government. As a matter of fact, his evidence supported the testimony of the accused in open Court, for the records which he produced showed that only five or six passengers travelled by railway on a day upon which the theory of the prosecution required the number of passengers to have been very large. This greatly strengthened the plea of *alibi* set up by so many of the accused, but it did not shake the determination of the Court that no witnesses should be heard on this plea. Does our contemporary seriously maintain that such injustice is common in Japan Proper? We venture to say that if such gross prejudice were exhibited in these islands in a case attracting wide publication, the indignation thereby aroused in the Press would drive from the bench any judge or judges who should so strain the provisions of the Code of Criminal Procedure. That Code gives great power to the judges to admit or reject testimony, but its use and its abuse are two different things.

"The Mail" says that the Chosenese case has come into prominence because of its association with foreign mission-

aries. No doubt the extraordinary charges made against the missionaries by the "confessions" and their repetition by the Court in the course of examination has drawn more public attention to the case than would otherwise have occurred, but we can not see that because the Seoul Court might otherwise have escaped criticism the fact is any justification for its action. Dealing with the criticism that whilst the "confessions" were held to justify the conviction of the accused they were not held to warrant the arrest and trial of missionaries who in those depositions were equally implicated, "The Mail" would actually seem to place this to the credit of the Court, as showing that it was able to discriminate between what was true and what was false in the "confessions"! Lest it should be thought that this is crediting the Japanese judiciary in Chosen with superhuman faculties, our contemporary explains that the Court must have reached a decision on this subject by collating the confessions to see wherein they contradicted each other. Apparently this explanation is to apply both to the allegations of torture and to the charges against the missionaries. But in the first place, if torture were inflicted the assumption is, as the accused claim, that it was inflicted individually, and contradictions between one statement and another in this matter are therefore excluded, whilst in the second place the Court which is supposed to have been able to decide truth or falsehood by a comparison of the "confessions" in its examination of the accused treated the allegations against the missionaries as on exactly the same level as the other parts of these extraordinary documents. Moreover, "The Mail" does not attempt to explain why the men "confessed." On this point it seems to have no theory. Yet it was surely worth a little airy speculation in a similar vein to the rest of the article. What was the inducement? Why do more than a hundred men, the large majority subsequently prepared to prove *alibi*, confess to a crime the punishment of which was death? In the opinion of "The Mail," there must be an explanation in the text of judgement why the Court failed to make any inquiry into the charge of torture. Such explanation would certainly seem to be necessary; yet, according to the telegram from our correspondent at Seoul, the Court ignored the allegations of torture in the judgement as it did in the trial. Apparently our contemporary is of opinion that the allegations of torture must fail because they are contradictory, it being stated that some of the men arrested as suspects bore marks of ill usage on release, whilst absence of marks was explained on the ground that the torture was so devised as not to leave any visible impression on the body. But there is no necessary contradiction between the two allegations. All the accused were not examined by the police at the same time. Endeavours may have been made to leave no marks, and yet the ill-treatment may in some cases have left evidence of its nature. As to the "solemn assertion" of the Chief Public Procurator, that the accused were examined and no marks of ill-treatment found on them, it is curious that whenever one of the accused attempted in Court to bare his flesh and show such marks, the Presiding Judge, interpreter, and police shouted at him to desist. We do not believe there is a single independent person, who has read the evidence in this case, and who knows anything about conditions in Japan and Chosen, who has not come to the conclusion that the "confessions" were extracted partly by threats and partly by torture.

"The Mail's" defence of the Court fails at every point. On the main issue, as we have shown, the procedure adopted by the Court at Seoul differed from the procedure enforced in the Courts in Japan. It is not the practice of Courts in Japan to refuse the applications of accused for all witnesses, and especially not to refuse applications when a plea of *alibi* is set up. It is not the practice of Courts in Japan to discriminate between the persons implicated in a confession. It is not usual for Courts in Japan to impose as heavy sentences as demanded by the Procurator. And though examination is often keen and searching, it is not the practice of Courts in Japan to take up the attitude of extreme hostility towards accused such as was evident in this case. But the trial of the "conspiracy" case in Chosen has, it is true, a bearing on the Japanese judiciary as a whole, for the world will not distinguish between Courts in Chosen and Courts in Japan. The reports of the trial in Seoul have already done irreparable injury to the reputation of Japan for the administration of justice in her dependencies. The defence of "The Japan Mail," to the effect that the procedure in the Seoul Courts is similar to the procedure in all Japanese Courts, is only calculated to arouse astonishment abroad that the Powers ever entrusted the lives and liberty of their nationals to justice so administered.—"The Japan Chronicle."

BISHOP HARRIS AND THE
MISSIONARIES IN KOREA.

AT the time of the Kotoku trial in Japan, which was held behind closed doors, so that the public never knew the evidence upon which the accused were convicted and executed, the *Oriental Review* of New York published an article entitled "Political Persecution Impossible in Japan." As English members of Parliament and others had been exhibiting a good deal of interest in the Kotoku case, where the judicial proceedings appeared of a remarkable character in view of the claim that Japan had adopted the jurisprudence of the West, copies of the review were circulated amongst them that they might understand that despite all evidence to the contrary political persecution was impossible in this country. A member of Parliament sent the copy he received to the Editor of the *Chronicle*, who happened to be in London at the time, with the remark that the Japanese Government evidently thought its methods in the Kotoku case needed defence. The *Oriental Review* is a monthly which, though not of very large dimensions—it consists of some 48 pages—has the advantage of no less than three editors. These are Mr. Honda Masujiro, who appears as Editor, Mr. Baba Tsunego, Associate Editor, and Mr. Zumoto Motosada, who is Contributing Editor in addition to being Director, and who resides in Tokyo, where he conducts the *Japan Times*. In other words, the *Oriental Review* belongs to what is euphemistically known as the Press Bureau, and its duties are similar to those of the semi-official Press in general. To this independent organ of public opinion, which can support three editors on what seems to be a very small paid circulation, Bishop Harris, of the Methodist Episcopal Church, has contributed an article on "Missionaries in Korea." There is perhaps nothing surprising in this, for Bishop Harris has been known for some years as a most thorough-going apologist of the Japanese Government. Recent occurrences in Korea have not dimmed the lustre of his faith in Japanese officialdom, as may be seen from the article in question. This article is preceded by an editorial note which says: "It seems evident that efforts have been and are being made by a certain section of the Press of the United States to represent the American missionaries as taking hostile attitude towards the Japanese authorities in Korea with reference to the alleged conspiracy of the Koreans to assassinate Governor-General Teranishi." Here, it will be seen, the *Oriental Review* assumes the character, not of defending the Government against criticisms made by missionaries in Korea, but of defending the missionaries against the imputation that there is any difference of opinion

between them and the Government. "The Review," it seems, "believes this attempt to pit the missionaries against the Government to be the most unwarranted and malicious course that any reputable newspaper could take for the reason that it is an obvious effort to sow the seeds of hostility where there were none."

After this disingenuous introduction by the Editors, Bishop Harris proceeds to take up the argument along the same lines. "I am happy to testify from actual knowledge," he says, "that the relations between the authorities and the missionaries have remained very friendly up to this hour." Does Bishop Harris really believe this to be an honest statement of fact? To judge by articles appearing in the *Seoul Press*, bitterly attacking the missionaries for their ingratitude, supplemented by letters from alleged correspondents demanding that more control should be exercised over the missionaries, and that in particular their educational work should be subject to official supervision, the relations between the Government-General and the missionaries would appear, to say the least, considerably strained. Nor is this surprising when we consider the number of pastors, elders, and converts who have been arrested and sentenced in connection with the so-called conspiracy case, on evidence that, to put it mildly, is unconvincing, to say nothing of the allegations against missionaries of complicity in the "conspiracy" so freely mentioned in the course of the trial, though the missionaries were refused an opportunity of exculpating themselves. But the attitude taken by the worthy Bishop is characteristic. Some time ago, when reports appeared in the *New York Herald* concerning a memorial which a number of missionaries had addressed to the authorities on the subject of the arrests of many leading Korean Christians, Bishop Harris, returning to Seoul after a visit to the interior, found the conspiracy affair to be the "topic of quiet conversation" among the missionaries. The representative of an organ of the Government-General called and interviewed him on the situation. The Bishop stated that the Methodist missionaries in the peninsula under his jurisdiction had nothing to do with the statements appearing in the *New York Herald*. He had simply heard that some of the Presbyterians had presented a memorial to the Governor-General, and had sent a report home to the effect that the Korean Christians were being tortured, in the hope of terrorising Christians and thus extirpating Christianity. He could not believe this report, as the Governor-General had always shown sincere sympathy towards the missionaries, and offered them great facilities in their work. Bishop Harris was then asked if he would send a cablegram to the United

States declaring his position in this case. The cable was sent, though the Bishop was not in a position to know the facts and refused to believe many of the facts presented to him. Shortly after this the annual conference of the Methodist Church North was held in Seoul, when Methodist missionaries from almost all the stations were present. A good deal of private conversation took place between the delegates, and we are told that practically not a missionary approved of the attitude taken by Bishop Harris. At a "closed meeting," where only the foreign missionaries were present, the Bishop was confronted with some of the facts about the "conspiracy" affair. In reply he made an impassioned speech, and affirmed with emphasis: "There may be some truth in these things which you mention, but I refuse to see any evil in this situation."

Now Bishop Harris has a perfect right to his opinions, but, in view of the facts set forth above, is he justified in saying that "the relations between the authorities in Korea and the missionaries have remained very friendly up to this hour"? Is it honest to support the thesis of the *Oriental Review*, developed for American consumption, that there is no friction between the Japanese authorities in Korea and the missionaries? What are his proofs? He says that Prince Ito made a gift of \$5,000 in aid of the Korean Y.M.C.A. in Seoul, which gratuity has been continued by his successors in the supreme post of government in Korea. The arrest of so large a number of Christians charged with conspiring against the life of the Governor-General has, he thinks, furnished the occasion for the charge of unfriendliness, but the Government is seeking to promote good feeling and friendliness and is greatly troubled with the necessity of suppressing the conspiracy. After thus assuming the existence of conspiracy and conspirators, Bishop Harris remarks that as the whole matter is now before the Courts (he wrote before the conviction) it would be improper to discuss it further than to express the belief that "justice will be done to all parties concerned." (This, be it remembered, was written after the refusal to permit the accused to call evidence in their defence!) On the other hand, Bishop Harris states that the missionaries have carefully instructed the Christians as to their duties. In times of insurrection and disturbance they have guided the Christians, restraining them from acts of rebellion and "doing their best to lead them to loyal submission to the powers that be." This looks like political interference, but as it is on the right side of course it is to be approved. "In Korea," he goes on, "there are a large number of Mission Schools, so called, but all these have been registered, and they accept the text-books authorised by the Educa-

tional Department, and are conducting their schools in harmony with the Department of Education." Not a word about the friction arising from the authorities insisting on a censorship over text-books used in private schools. Bishop Harris assures the readers of the *Oriental Review* that "in every way the missionaries and the churches are working in harmony with the authorities, and these relations are not only agreeable and satisfactory, but they are growing more and more so." We need scarcely quote further. If Bishop Harris really believes this to be an accurate statement of facts, we can only say that his faculty of observation is peculiar. As to the main issue, it is apparently impossible for him to understand the real attitude of the Japanese authorities towards Christianity in the peninsula. Yet the explanation involves no real difficulty. The Japanese Government-General, if it has no particular love for Christianity, has no antipathy towards it. But Christianity must come within the Japanese scheme of things. Just as an independent Press cannot be tolerated in the peninsula, so an independent Christianity is open to suspicion and may prove an element of danger. If the Christian missions will permit themselves to be used by the Japanese as instruments of government, they can be subsidised and supported; if they persistently refuse to permit this, and confine themselves to religious work pure and simple, they may justly be regarded with suspicion as a rallying ground for disaffection. That is the explanation of Japanese attitude towards missions in Korea. Few Japanese understand religious enthusiasm or appreciate the motives of religious work for its own sake, and this fact, which makes the Japanese tolerant in Japan Proper, causes intolerance where it is feared, as in subject Korea, that Christianity may be only another name for sedition. Whether or not Bishop Harris understands or appreciates these facts, his statement of the case in the *Review* of the Press Bureau can only be described as extremely disingenuous.

THE PREVENTION OF DISEASE.

THE quarantine restrictions against ships arriving in Japan from Shanghai were removed last week, and vessels from that port will no longer be detained at the quarantine stations until the expiry of five days from the date of departure from Shanghai, nor will passengers be annoyed by the measures imposed by the Japanese port authorities for the "prevention" of cholera in this country. We have on more than one occasion dealt with this subject in these columns, and numerous and bitter have been the complaints of travellers and others at the steps which the Japanese medical authorities in their

wisdom considered it necessary to take to prevent the introduction of cholera. As the reports which have been published from time to time in our columns show, the elaborate measures taken have not prevented cholera from entering the country, and numerous cases have been reported from the south right up to Tokyo. Although it may be argued that had these precautions not been taken, the number of cases of cholera in Japan would have been much greater, it may with equal force be urged that the delay and annoyance to which business-men and visitors to the country have been subjected since the special quarantine regulations against vessels from Shanghai were enforced have not had a preventive effect in proportion to the amount of inconvenience caused. Neither assertion is capable of conclusive proof: the proposition in each case is an abstract one. But what is clear and indisputable is that despite all the care taken by the various port authorities, cholera has entered Japan, or has developed here, and has claimed a fair number of victims.

Last month there was opened at New York the fifteenth International Congress on Hygiene and Demography—a congress at which the leading medical men and experts on hygiene and sanitation from all parts of the world meet to discuss questions affecting public health. A well-known American surgeon, Dr. Stephen Smith, now in his ninetieth year, and who practised medicine long before the first cable message was sent across the Atlantic in 1857, in a recent interview referred to the work done by the Congress in dealing with outbreaks of cholera in Europe. This was at the Ninth International Congress of Hygiene, which was held in Paris in 1894, and to which Dr. Smith was one of the delegates from the United States. "At that Congress it was represented by the French delegation that, after a careful and prolonged inquiry, it had been determined beyond a doubt that cholera found its way to Europe by one means alone, that was through the annual pilgrimage which thousands of devout Mahomedans made to Mecca. The cholera came to Mecca with the pilgrims from the cities lying along the banks of the Ganges in India. In Mecca it was communicated to the pilgrims who had come from Turkey and from Northern Africa, and when these pilgrims returned to Turkey or to Algiers and thence to Marseilles they brought the infection with them. Well, the matter was thoroughly threshed out in Paris, and the Congress of Hygiene passed a series of stringent regulations in regard to the pilgrims coming from India, regulations subsequently adopted by the Government of India. Nowadays, instead of a pilgrim leaving India in a state of the utmost filth, and frequently with the germs of disease in

his body or in his clothing, he is compelled before he can leave Bombay to submit to a searching medical examination; if he passes this he is authorised to leave for Mecca, but he must go in a ship which in sanitary matters conforms to the regulations: he must wash himself and his clothing at stated times; and as he is accompanied on the vessel by a staff of medical men, nurses and sanitary inspectors, the chance of an outbreak of cholera is reduced to a minimum. Finally, if cholera should happen to break out on the ship, none of the pilgrims is allowed to go on his way to Mecca until he has undergone a period of strict seclusion and has received a clean bill of health."

It is interesting to note that Dr. Smith is convinced that contagious diseases are doomed to disappear during this century—but only when absolute cleanliness, public and private, is the order of the day. It would be good to learn the worthy doctor's opinion of the stringent precautions and preventive measures taken by the Japanese medical authorities in regard to ships arriving from a so-called "infected" port, and the cheerful indifference shown by municipal and other public officials in Japanese cities, even the most prosperous and progressive, in matters of hygiene and sanitation. In this connection it is amusing to note a reference by Dr. Smith to the state of affairs in England, at the time of the cholera epidemic of 1849. The Prime Minister, Lord John Russell, was requested by the clergy of the Church of England to proclaim a day of fasting and prayer in order to avert a pestilence. Lord John replied in substance:—"Do works meet for repentance. First make your homes and their surroundings clean and wholesome; then you may with propriety ask Almighty God to bless your efforts at protection against the approaching epidemic." This reply, remarks Dr. Smith, greatly scandalised the clergy, and we can quite believe it. The principal health officer of England, however, gave a strong impetus to the movement for greater cleanliness by describing, in an official report, cholera and all the brood of domestic scourges as filth diseases. The widespread circulation of this report had a most happy effect, because it suggested not only the source of these diseases but also the simple and effective remedy that could be applied by every householder: "and when cholera next visited England it was met by a campaign of domestic and civic cleanliness and was thus robbed of its former terrors."

Now that the vigilance of the various port medical authorities in Japan has been relaxed, and when the officials concerned have fully recovered from the great strain to which they have been subjected during their long—if unsuccessful—

THE "CONSPIRACY" CASE.

COMMENTS OF THE "JIJI."

Continuing its analysis of the confessions of the prisoners in the Chosenese conspiracy case, the "Jiji" proceeds to say that, "viewed in the light of the Court's procedure, the confessions cannot be said to be perfect, free from defect, or beyond criticism. The Chosenese Criminal Law was adopted last March by "Seirei" (Chosenese law) No. 11 in regard to the operation of Criminal Procedure in Chosen. The proper course would be to put the Japanese Code of Criminal Procedure into force in Chosen, but the situation and circumstances of the country required prompt action, and so as not to risk a moment's delay, the present law was temporarily adopted for the peninsula. Under this special law the Director-General of Police in the Government-General is vested with the same power as Procurators in the District Courts of Chosen in searching for offences, and these officials are also empowered to act as, what would be known as, preliminary examination judges under the Code of Criminal Procedure in Japan Proper. Thus their official power is greatly extended. On the one hand the police authorities and Procurators are empowered to search for and take action against offenders and to institute prosecutions on their own initiative, whilst on the other hand they are in the position of judges in that they question and examine the accused and virtually decide guilt or innocence. They are very conveniently situated for the assumption of a dual character, and if the officials in Chosen were invariably men who approached cases with an open mind and applied the laws fairly and impartially, the anomalous laws temporarily adopted for the sake of convenience might prove valuable as combining justice with expedition. But it cannot be expected that all the procurators and police officials in Chosen would prove to be Solomons. They can but have the weaknesses inherent in human nature, and are bound to look with a jaundiced eye on suspects whom they have themselves arrested, and to feel it derogatory to themselves to acquit them, and so expose their own shortsightedness to the public view. They therefore inevitably make strong efforts to collect proofs against the suspects, and are inclined to ignore points in their favour. It is for this reason that a sharp distinction is drawn in the Code of Criminal Procedure between the duties of procurators and preliminary judges; and even in the case of judges in open Court, those who have taken part in an original trial are never allowed to take part in the proceedings in appeals, because their prepossession in favour of the first decision is considered prejudicial to their impartiality. In spite of such precautions questionable decisions are sometimes arrived at. In Chosen the procurators are vested with the powers of preliminary examination judges.

"When the dual functions of prosecutor and judge are vested in one person, it is doubtful whether the processes by which confessions are elicited and used can be quite immaculate, and serious objections to them arise out of the inherent imperfections of the law itself. This was manifestly the case in the trial under discussion. It may be an improper assumption to conclude that the police and procurators viewed the case through the refracting medium of their own prejudices or forced the prisoners to make such confessions as would be convenient to the authorities; but when an analysis of the confessions shows that they are so imperfect that on many points their testimony cannot be accepted, it cannot be utterly unreasonable to conclude that in taking the confessions the officials responsible have, within the limits of the law, put their own constructions on them. Some who conceive it to be their duty to attack the Government-General, indulge in extreme assumptions with regard to the proceedings in this case. As to the alleged torture of the prisoners, there is no reason why such barbarous practices should have been resorted to by a judicial organization of the twentieth century, and such complaints are only made by irresponsible critics with the object of injuring the reputation of the Government-General. There are different classes of confessions. Some are made spontaneously by prisoners without any extraneous suggestions. Others are elicited by the examining officials, who cross-question rapidly and authoritatively, giving no time for excuses or evasions. They put leading questions, suggesting that this or that was the true version of the story. Such is found to be the case with confessions taken in accordance with the Code of Criminal Procedure in Japan Proper, which is considered reasonably perfect. In trying the present case, in which the prisoners were arrested by the same authorities who

examined them, the Court should have exercised the utmost care and discretion in considering the confessions and statements made by the prisoners, and also the proceedings in the examination which was conducted in accordance with the imperfect Chosen criminal law. The complaints of torture are unworthy of notice, but it is deeply to be regretted that there are signs that the Chosenese Criminal Law which was adopted in its imperfect condition simply as a matter of expediency, was abused by the authorities in questioning and examining the prisoners."

WHY WERE THE MISSIONARIES NOT ARRESTED?

"From what we have seen so far," says the "Jiji" in continuation of its comments "it is obvious, without going into legal technicalities, that the trial of the men charged with the 'unconsummated assassination' of the Governor-General of Chosen, which has aroused so much public attention both at home and abroad, was conducted rashly and negligently, and in a way altogether unsuited to the trial of a case of so important a nature. It is plain that the confessions of the prisoners, which formed the basis of the convictions, were extremely contradictory, disconnected from a logical standpoint, and entirely untrustworthy as evidence. It is equally plain that the confessions were obtained by means which amounted to an abuse of the imperfect law, and further that despite the inaccuracy and imperfections of the confessions, the Court put entire faith in them and pushed on with the proceedings without taking even so much trouble in their verification as would have been involved in the hearing of witnesses and the acceptance of other evidence offered.

"Hence it is quite correct to say that the Court assumed the guilt of the prisoners, and this deplorable proceeding arose mainly out of the zeal on the part of the judicial authorities in Chosen to gain the approval of the Government-General, apparently oblivious of the fact that in thus pandering to what they believed to be the Government-General's wishes, they were sacrificing the prestige of the judiciary. In the present state of affairs in Chosen, the administration of justice in the new dependency is the cynosure of all eyes. The Seoul Court is so important that it is taken as the criterion of the administration of justice in the whole peninsula, and many critics have been watching the conduct of this case with the idea that it is a test of the civilization of Japan. In these circumstances it was eminently necessary for the Seoul Court to deal with the case most scrupulously and with the utmost circumspection—even more so than in the case of legal proceedings in Japan Proper. The trial should have been conducted with such strict impartiality and fairness that even the Chosenese must have been perfectly satisfied and should have had no excuse for the least misgiving; nor should there have been room for the adverse comments of the talkative spectator. The Seoul Court failed to conduct the case in this manner, to the great prejudice of the Colonial administration and to the discredit of the Japanese judiciary."

THE MISSIONARY QUESTION.

The Tokyo journal here takes occasion to put some pertinent questions to the Seoul Court, and proceeds to say that the disqualifications of the confessions have been fully gone into. "Nevertheless, every man is entitled to his own opinion, and a court of justice in particular has a right to the exercise of opinion in accepting or rejecting evidence. Let us assume that the greater part of the confessions on the strength of which the Court found the prisoners guilty was substantially correct and leaves no room for doubt of their general truth: then it is quite evident that two or three foreign missionaries have most important relations with the case. It is recorded in the confessions that on one occasion a missionary stated to the prisoners that Governor-General Terauchi had placed obstacles in the way of Chosen's progress, and that he must be assassinated without delay. Having stirred them up in this way, the same man called a meeting in a school-house, which was attended by many of the prisoners, and told them that, when firmly determined, a few young men might accomplish the greatest ends. In this way he indirectly egged them on to the conspiracy, and one of the prisoners how heard the speech quoted from it in his confession the names of successful conspirators in foreign countries, whose example was upheld before the audience.

"These insidious temptations were not confined to speech. One of the foreign missionaries even volunteered to come forward, on the arrival of the Governor-General at

Syen Chuen and shake hands with him, so as to give the conspirators an opportunity and a signal for assassinating him. It is further found in the confessions that the revolvers and ammunition which one of the prisoners brought with him from Mukden had been hidden in the ceiling of the Middle School at Syen Chuen, but that on the advice of a missionary they were removed to the house of his colleague, where a portion was hidden in the dining-room ceiling, and the rest buried on the hill-side in the rear of the house, in order to avoid discovery.

"At the public trial, it is true, the prisoners refused to admit these confessions, and stated that they had made false statements at the police headquarters and at the procurator's office on account of being pressed to do so by the authorities. Nevertheless, the Seoul Court found the prisoners guilty on no other evidence but these repudiated confessions, and rejected all other testimony. There can therefore be no reason why these foreign missionaries, who had played so large a part in the conspiracy, inciting and co-operating with the prisoners, should escape the clutches of the law. It having transpired that the prisoners were backed by such powerful instigators, the Court should have summoned or arrested them without delay; and, if the statements in the prisoners' confessions implicating the missionaries appeared to be true, they should at once have been arraigned as accomplices, never mind what their nationality, and punished with the other conspirators for having been parties to a conspiracy, which their profession made the more outrageous, of having attempted to disturb the peace of Chosen and disputed the right of Japan to rule the country. The Seoul Court acted otherwise. Whilst on the one hand it attached too much credence to the 'confessions,' and found the prisoners guilty on that evidence, on the other it refrained from taking any action against the missionaries implicated by those confessions, and even summarily dismissed the application of counsel to call the foreign missionaries as witnesses. It is indeed surprising that a Japanese court of justice should be so courageous in dealing with a gang of Chosenese and at the same time exhibit such a mortal fear of dragging a few missionaries into the court. Judicial infirmity could hardly reach a lower depth."

ITS GRAVITY EXAGGERATED.

Since the foregoing articles appeared, the "*Jiji*" has brought to a close its remarkable series of articles on the Chosenese conspiracy trial. The "*Jiji*" has been so outspoken that it would be ungenerous to apply a "*tu quoque*" to its criticisms. Nevertheless, there are some curious points to be noted in its comments on the Chosenese case. Its criticism has been severe. It has exposed the imperfections of the criminal law in force in Chosen; it has called attention to the irregularity of the proceedings; it has analysed the confessions and shown their worthlessness; it has emphasized the impropriety of accepting these confessions and rejecting other evidence; it has ascribed the Court's procedure to a desire to please the Government-General at all costs; it even concludes in the article, which we reproduce below, by saying that the accused ought to be treated with magnanimity, as the offence was not nearly so serious as was made out; and yet, with all this, it began its articles with an assumption of the guilt of the "conspirators," and has never gone the length of saying that the statements in Court proved the "confessions" to be, as the prisoners stated, untruths uttered under compulsion. Yet it acquiesces in the missionaries', who according to the confessions were the principal instigators and active accomplices in the crime, going scot-free. Whilst the critical study which the "*Jiji*" has made of the case is of great value, its inconsistencies bear a certain likeness to those which it describes as characteristic of the Seoul Court. Whilst the Seoul Court feels itself under an obligation not to do anything which may offend officialdom in Chosen, the "*Jiji*" feels itself bound in the same way to refrain from questioning the fundamental infallibility of Japanese institutions. A little more independence of judgement in both cases might have done Japan valuable service.

As regards the Seoul Court's refusal to prosecute the missionaries, our contemporary says its reasons for leaving their share in the conspiracy obscure may be well understood, and leaves it at that. "Taking a general survey of the case," the Tokyo journal goes on, "it appears that the Government-General was too greatly impressed with the importance of the case when the first discoveries were made and hastily came to the conclusion that it was of a similar nature to the recent 'treason case' in Japan Proper, and accordingly issued its instructions right and left, without giving itself

time to get a correct impression of the affair or to examine it in detail. As a result of the searches made, over 120 men were arrested, but as their examinations progressed, the authorities were disappointed, as the case proved to be of a nature less grave than had been anticipated. [This is quite contrary to the description in the Procurator's speech of the serious developments that arose unexpectedly during the examination.—*L.d. J.C.*] The evidence of the conspiracy was so weak that it could not properly be described as an 'unconsummated offence,' as the preparations for assassination were not matured. Such a case would have been discharged in Japan Proper as a 'suspended offence,' but the Chosenese authorities decided that even 'immature preparations for offence' were punishable under a supplementary rule of the new Chosenese Criminal Law (*Keiji-rei*), which provides that murder may be dealt with under the old Chosenese Criminal Law. The preliminary examinations over, the Court appears to have pushed on the public trial of the case, convicted the prisoners and delivered judgement, all in pursuance of the wishes of the Government-General.

"It is not for the layman to dogmatize as to whether 'unconsummated preparations for offence' are punishable, or what is the legal definition of 'unconsummated crime.' That is a question for specialists; but had the judicial authorities considered the matter with an open and unprejudiced mind and, carefully excluding all personal considerations, directed their attention solely to the matter in hand, the case would never have assumed so portentous an aspect, but would have ended in the infliction of a trifling punishment under the Police Regulations, to the great advantage both of the prestige of the Japanese judiciary and of the reputation of Count Terauchi, Governor-General of Chosen. The sounds of a high wind and the flapping of a flight of wild geese seem to have thrown the authorities into a state of nervous apprehension, and it is greatly to be regretted that in this frame of mind they embarked on proceedings which they had to see through to the end without an opportunity of revising their attitude with dignity.

"In conclusion we would give a little grandmotherly advice to the Governor-General and the judiciary of Chosen. The importance of the person of the Governor-General, a high official who goes from Japan to rule 20,000,000 new subjects of the Empire, is well enough understood without going into details, and it is only proper that so exalted an official should be protected from all dangers with an unrelaxing vigilance. But should any misguided man find himself in the disgraceful position of being in custody on account of an attempted outrage, the Governor-General could well afford to treat such a one with magnanimity. To show benevolence in this way is of material help in ruling a new territory with success. Too great severity should be most carefully avoided.

"Judicial officers in Chosen are officials of the Government-General, and their position makes it difficult to act contrary to the wishes and direction of the Governor-General; nevertheless, they have entirely independent powers in administering the justice of the Empire, and should not yield to any pressure brought to bear upon them, but be mindful of the importance of their duty, remembering that every act of theirs affects the Empire's credit and prestige.

"All the prisoners in the conspiracy case have appealed against the verdict of the Seoul Court, and we shall await with a lively interest the result of the proceedings in the Appeal Court."—The Japan Chronicle.

BRITISH APPRECIATION OF PRESIDENT YUAN.

In the course of a mordant criticism of the policy of the Sextuple Group, "*The Daily Chronicle*,"—one of the leading and responsible organs of Liberal opinion in London—observes:—

It is impossible not to admire the courageous spirit with which the Chinese President confronts the Six Powers at this crisis in the destinies of his country. We wish him well in his patriotic resistance to a subtle and unscrupulous attempt to substitute foreign for native control over the collection and administration of the salt revenue. Of the Six Powers who are seeking to dictate the conditions under which China shall borrow, two, Russia and Japan, staggering under a load of debt, have not a penny piece to lend.

Day's Weather Forecast.

Weather Wind, Fair, Cloudy After
Temperature 6 a.m. 2 p.m.
Yesterday ... { Fahr., 34.2 51.3
Cent., 1.3 10.7

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FURTHER EVIDENCE AT KOREANS' TRIAL

Four Out of Five Prisoners Allege
Alibis In Fifth Day's Ex-
amination

A CONFESSION CORRECTED

Time Made to Accord With
Railway Time Table,
Says Witness

The proceedings of the fifth day in the trial of the appeal in the alleged Conspiracy Case were opened at Seoul at 9:30 am on November 30th. It was noticed that Mr. Ogawa Heikichi, counsel for Baron Yun, appeared in court for the first time since the beginning of the new trial. He was clad in his barrister's cap and gown, and appeared to be in excellent spirits.

Only four prisoners were examined during the day, as they were very lengthy in giving their testimony, or rather, at times, in their arguments upon the merits of the case. The patience of the judge seems inexhaustible. One of the distinctive features of the day was the claim of three among the four examined that they could prove absolute alibis, accounting for their whereabouts from day to day during the period covered by the accusation, and giving the names of the people with whom they had lodged or with whom they had transacted business, so that it should be perfectly easy to ascertain whether they spoke the truth or not.

Other features were the indignant appeals for justice and the introduction of the names of three foreigners Messrs. McCune, Roberts, and Sharrocks, not by the court in questioning the prisoners, but by the accused in their replies.

The first prisoner examined was La Eui Su, who said he was a believer in no religion. Any property? No, had had a little, about two hundred yen, but had used it all up in the expenses connected with the case. Family? Aged mother, wife, and three children. Education? Twenty years ago attended ordinary Korean school one year. Know Yi Seung hun? Yes. Member of New People's Society? No, never heard of it. Have you heard that this society was organized for the purpose of establishing a military school, preparing for a war of independence, and assassinating prominent Japanese officials? Or that Yi Seung Hun was the head of that organization in the northern provinces? No, never heard anything of the kind.

Proves Alibi

You confessed that you and others went with Yi twice from Nap Chong to Syen Cheun to assassinate the Governor General, on the 27th and 28th of the eleventh month, (Old Style, Dec. 26th

business, so that it should be perfectly easy to ascertain whether they spoke the truth or not.

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Proves Alibi

You confessed that you and others went with Yi twice from Nap Chong to Syen Cheun to assassinate the Governor General, on the 27th and 28th of the eleventh month, (Old Style, Dec. 26th and 27th, 1910 New Style) Yes, I confessed it, but it is not true. I was at home all day on the 27th. That day was market day at Chung-ju, and So and So went, so I stayed at home tending the shop. It was a feast day, the day to sacrifice to the spirit of my adopted father, so I prepared the rice and the wine. As I do not drink wine myself I went and invited So and So to come and drink it, which he did. The next day, the 28th, was market day at our town, and I attended to business all day, as my books will show. Hence it was absolutely out of the question for me to have been at Syen Cheun on either these days. With such clear evidence of my innocence, what kind of law is it that will allow a man to be arrested, thrown into prison and beaten until he is forced to confess that he is guilty of attempted assassination?

Under the torture I admitted that I was a member of the New People's Society, although I had never heard of it, and that I had gone to Syen Cheun, although, in fact, although I am twenty nine years old, I have never been to Syen in my life.

There being no question from the court for a few moments, the prisoner asked leave to speak of another matter, and, permission being granted, said:

On the false testimony of Park and Chang I was beaten and made to confess, while they were both released without trial! Chang was confined in the cell next to mine, and he told me what he had testified against me under torture. Later, when I was before the procurator, they told me that Chang had said he went with me to Syen Cheun, and they made me say the same. They even made me say that Pak had bought the tickets to Syen Cheun!

(Those who have followed the former trial will remember that Pak and Chang

(Continued on page 7)

IRROY CHAMPAGNE,
Vintage and non-Vint-
age. Sweet, Medium
and Dry.

One of the most interesting sights in
Japan—**SAMURAI**
SHOKAI

Further Evidence At Korean Trial

(Continued from page 1.)

were the men released in spite of their confessions. They were set free because the police discovered from their own records that on the very day when these men, according to their own confessions, were at the Syen Cheung station to assassinate the Governor General, they were actually under police detention on suspicion of other offenses. The counsel for the defense made a strong point of this in the pleadings at the lower court.

How Pastor Was Tortured

After a brief consultation among the judges, Cho Dok Chan was called forward. In reply to the usual questions this man stated that he was pastor of the Presbyterian church at Nap Chyon, that he had no property, and that he was unmarried but had no child. (Apparently he has not yet heard of the birth of his first-born, which has taken place since his imprisonment). He further stated that he had attended school for three or four years as a boy, and that he had been prepared for the ministry at the theological seminary, by a study of the Bible and other branches. The interpreter was noticed to make a slip here, reporting to the court that he had studied these branches but had not been at school. He denied all knowledge of the New People's Society and of its alleged criminal and treasonable purposes. Asked whether Yi Seung Hun often came to Nap Chyon, he said that he had never met him there, but as he was often away on evangelistic touring work, Yi might easily have visited Nap Chyon without his knowing it. The prisoner positively denied all complicity in or knowledge of the alleged attempt at the Syen Cheun station, and said; I was arrested on the last day of the ninth month, last year, (O.S.) and sent to the Police Headquarters. There I was examined in connection with this accusation. I was strung up and beaten severely. After my first denial and beating was sent back to the cell. I was taken out again that night and suspended for hours. Was stripped and beaten with a cane so severely that for a long time I could not use one of my arms. Even now it is not quite well. I was under the doctor's care in the sick ward for days. The doctor knows all about this. When I said I was not at the station at Syen Cheun on the 28th, I was again suspended by the thumbs and beaten until I lost consciousness. At one time I was examined by a man with one stripe of gold braid on his uniform and at another by one with two stripes. This latter man had a beard and spoke the Korean language. The examination with frequent torture lasted fourteen days. I held out as long as I could, but finally they tied the ends of my fingers together and passed between them a stout wire (so rendered into Japanese, "harigane" in Korean "an iron rod"). This was then twisted until you could fairly hear the bones crack. The pain was intolerable all the time they kept putting such questions as this: "You went to the station to assassinate the Governor General?" "No, I did not." "Yes you did! Say you did!" "But it isn't true." "Say it anyhow you . . .!" So I finally said it.

Judge: We have here the records of your church, and they show that you were not at home for several days from the 26th (O.S.) During these days you might certainly have gone to Syen Cheun.

In reply the prisoner accounted in

They told me to give the names of my accomplices but since there were none I could not name any, but they tortured me until I named a number of persons at random. They also compelled me to admit that I had revolvers, to the number of nineteen in all, which was not true.

Accused pointed with his finger to Police Interpreter Watanabe, sitting on the dais behind the judges, as the man present at the examination with torture. Continuing, the prisoner said: At one time they asked me; "When you went to Syen Cheun did not Messrs. McCune, Roberts and Sharrocks promise assistance in the plot?" I denied it and said; "These men are here to preach the gospel, they would not do a thing like that." Then they threw me down and stamped on my neck. I thought I was about to die, and said yes to everything. The examiners concocted all these lies. If any one is to blame for them it is the police, not I.

Asked about his confession before the procurator he said:

When I stood before the procurator, I was at first too weak to talk. I was weak and sick and my stomach was all caved in. The food they gave was fit only for a dog, and with that and the torture I had eaten only four bowls of rice in twenty days. My arms were exceedingly sore and painful, and when they jerked me about by them the pain was intolerable. Moreover I was sent to the procurator with my wrists tightly bound across each other, and my hands were so swollen from the treatment I had received that when they pulled at the rope the pus was forced from the inflamed and suppurated parts. I had been told when sent to the procurator; "Repeat everything you have confessed here. If you don't you will be sent back, and if you ever are sent back here, that will be the end of you." I knew that Chun of Chung ju and Kim of Pyeng Yang had been tortured to death and I expected that this would be my fate if I did not repeat my confession. So I answered yes to everything they asked, much to the amusement of the officers in the procurator's court. I really do not know how I ever lived through it. I am exceedingly thankful to find myself still alive.

A Corrected Confession

You can tell that the confession was not genuine from the following circumstance. They had made me sign a deposition that I had gone to the Syen Cheung station upon a certain day at a certain hour, but when they looked up the train schedule they found they had made a mistake as to the time of the train. So they corrected the confession according to the railway time table and made me sign the correction!

They also asked me what I had done with the pistols I got from Hong's house. I said I took them to Syen Cheung. "Where did you put them?" "I put them in the house of Yang Chun Nyeng." "No, you didn't! You gave them to Mr. McCune!" "Yes, yes, so I did."

This prisoner was very lengthy in his talk, so that presently the judge asked the interpreter: "Is that more about the way he was treated by the police?" "Yes." "Well, tell him to stop now, we have had enough of that." The prisoner, however, continued for some time along the same lines, and then retired with an apology to the court.

The last man to be examined was named Choi Syong Chu, a Presbyterian pastor with the usual education in the theological school, and without property. Asked whether he had not been previously convicted of an offence against the law and fined, the prisoner

suspended for hours. I was stripped and beaten with a cane so severely that for a long time I could not use one of my arms. Even now it is not quite well. I was under the doctor's care in the sick ward for days. The doctor knows all about this. When I said I was not at the station at Syen Cheun on the 28th, I was again suspended by the thumbs and beaten until I lost consciousness. At one time I was examined by a man with one stripe of gold braid on his uniform and at another by one with two stripes. This latter man had a beard and spoke the Korean language. The examination with frequent torture lasted fourteen days. I held out as long as I could, but finally they tied the ends of my fingers together and passed between them a stout wire (so rendered into Japanese, "harigane" in Korean "an iron rod"). This was then twisted until you could fairly hear the bones crack. The pain was intolerable all the time they kept putting such questions as this: "You went to the station to assassinate the Governor General?" "No, I did not." "Yes you did! Say you did!" "But it isn't true." "Say it anyhow you" So I finally said it.

Judge: We have here the records of your church, and they show that you were not at home for several days from the 26th (O.S.) During these days you might certainly have gone to Syen Cheun.

In reply the prisoner accounted in detail for his time during the period covered, as follows:

The 24th of the eleventh month (O.S.) was Christmas day, and as it fell on Sunday we did not have the usual celebration on that day but on the next, the 25th. Being the pastor, as I said, I was very busy with the double preparation for Sunday and Christmas day, and on the 26th I stayed at home and rested. On the 27th I went to the county of Pak Chun on a preaching tour, stopping at Sin Chun and Ku Ching, at the homes of deacons Yi Pyeng Che and Yi Chui Syep. I remained at the house of the latter over Sunday. (Jan. 1st, N.S.)

Proves Alibi

The forenoon session closed with the examination of this man and the first prisoner to be called in the afternoon was Yi Myon Yun, who informed the court that he had attended school as a boy between the ages of seven and eleven, that he had property to the amount of about twenty thousand yen, and that his household consists of eight persons, seven children and himself. In religion he professed himself to be a Christian of the Presbyterian Church. (As appears from the statement in regard to property, this prisoner is well-to-do. He is reputed to be one of the leading business men of the northern counties.)

The prisoner denied being a member of the New People's Society or knowing anything at all about it. Asked whether he had gone with others to the station at Syen Cheung the prisoner absolutely denied it, and declared that on the days in question he was at a town some distance to the south of Syen Cheun, with a surveyor named Yi Chung Cheuk to survey the sites of his ancestral graves, in order to prepare a report which must within a month of that time be handed into the government. He slept each night at the house of a man named Chung Keuk Syen. This business required his time from the 27th to the 29th of that month.

Asked why he had confessed to having gone to the Syen Cheun station, he said: I was severely beaten with a crooked iron rod like that one—pointing to the stove poker in the court room—

to find myself still alive.

A Corrected Confession

You can tell that the confession was not genuine from the following circumstance. They had made me sign a deposition that I had gone to the Syen Cheung station upon a certain day at a certain hour, but when they looked up the train schedule they found they had made a mistake as to the time of the train. So they corrected the confession according to the railway time table and made me sign the correction!

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The last man to be examined was named Choi Syong Chu, a Presbyterian pastor with the usual education in the theological school, and without property. Asked whether he had not been previously convicted of an offence against the law and fined, the prisoner said:

"The circumstances were these. I am the pastor of a church and we received word from the authorities that no collection of money must be made without a permit from the police. Upon receipt of this notice I went to the office and explained that we had already taken up a collection of sixty yen for the school. This was considered an offence and I was fined ten yen, which I paid."

The usual denials in regard to the New People's Society and its purposes were made, but when it came to the question of going to the station, accused admitted that he had been there as alleged, but not with any evil intent, and indeed, at the order or invitation of the police! On this point his testimony ran as follows:

How He Met the Governor General

"The reason we went to the station that day was because the police sent us word that the Governor General was coming and we should bring the students of the school to the station to give him a suitable welcome. So we all went. Later I was arrested and was questioned in regard to this affair. I told them without reserve who had been at the station, the place where each had stood etc. and they sent me back to my cell for a week while they investigated. I supposed of course I should be justly treated, and knowing that we had done nothing wrong I expected nothing else than that the investigation would satisfy the police and that I should be shortly set free. I had not the remotest idea that they would turn that business of meeting His Excellency into a crime. I had gone to the station to meet him as a son goes to meet his father, and I was dumbfounded when I was again examined and accused of an attempt to assassinate him. And not only accused, but made to confess that it was true! Under the torture that followed I lost all heart and finally was forced to say that when the Governor General spoke to me at the station I had a pistol under my coat but had not had the courage to shoot."

As already remarked, this is the only man examined to-day who did not offer to prove an alibi.

The court rose at 3:30.

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IS JAPAN PRESECUTING CHRISTIANS IN CHOSSEN?

Criminal trials in Far Eastern courts, and especially trials in which the lives and property of foreigners are not directly involved, seldom excite much interest in other parts of the world. Chinese or Japanese by the score may be tried in Peking or Tokyo, and may be sentenced to imprisonment, or even to death, without attracting much attention outside the countries where the crimes were committed. A noteworthy exception to this general rule, however, writes George Kennan in "The Outlook," is furnished by the recent trial of one hundred and twenty-three Chosens in the local court of Seoul upon the charge of entering into a conspiracy to assassinate the Japanese Governor-General, Viscount Terauchi. This particular trial excited unusual interest, not only in the East, but in the West, and was more or less fully reported in the newspapers of Shanghai, Tokyo, St. Petersburg, London, and New York. A partial explanation of this general interest in the Chosenese conspiracy case is to be found in its relation to the Christian religion. Many of the alleged conspirators were Christian converts, and the foreign missionaries to whose churches they belonged, or in whose schools they had been educated, naturally regarded them with sympathy and believed in their innocence. Through some of these missionaries and their correspondents the case was brought to public attention in the West, and there it soon became, not only a subject of discussion in religious circles, but a basis for the charge that the Japanese Government is showing a spirit of religious intolerance in Chosen, and is manifesting a disposition to oppose Christian missions and Christian work in that part of the Empire.

The first trial lately came to an end, and it may be proper to give a brief resumé of it, with a view to ascertaining, if possible, the justice or injustice of the charges made against the Japanese in connexion with it. The case of the Government, as presented by Mr. Matsudera, Chief Procurator for the Crown, is as follows:

Early in January, 1912, the Japanese police, whilst investigating a case of common robbery in central Chosen, accidentally discovered facts which seemed to indicate that a Chosenese patriotic society known as the Sinmin Hoi was encouraging and promoting the assassination of Japanese officials. The particular crime then under investigation proved to be political rather than mercenary in its nature, and some of the arrested bandits confessed that the object of their robbery was not to enrich themselves, but to get funds for the Sinmin Society by means of what the Russian terrorists call "forcible expropriation." Following up promptly the clues that they obtained from the Lapchongchong bandits, the police not only came upon what seemed to be proofs of conspirative and seditious activity amongst the Christian converts in Syonchon, Pyengyang, and other centres of missionary work, but gradually obtained evidence to show that the Sinmin society had long been advocating and promoting the murder of Japanese officials, and that it or its sympathizers had brought about the assassination of Mr. D. W. Stevens in San Francisco and of Prince Ito in Harbin; had attempted the assassination of the Chosen Premier, Yi Wang-yong, in Seoul; and had killed 926 members of the Il Chin Hoi (a Chosen society friendly to the Japanese) in various parts of the peninsula. Guided by confessions of the prisoners already in custody, the police in the early part of 1912 made a large number of additional arrests, and at the end of the preliminary inquiry, in April, they had examined hundreds of suspects, had taken thirty-five volumes of testimony, and had obtained what seemed to be conclusive proof of the existence of a plot to assassinate Governor-General Terauchi when he went to New Wiju in December, 1911, to be present at the opening of the Yalu River bridge.

The number of prisoners finally held for trial on the conspiracy charge was 123, including Baron Yun Chiho, who had been a vice-minister in the Chosen Cabinet under the old régime, Major Lyu Tongsol, a Chosen army officer who had been decorated by the Japanese Emperor with the insignia of the Rising Sun for services rendered during the Russo-Japanese War; and Yang Keuitaik, a journalist of Seoul, who had been associated with E. T. Bethell in the editorial management of the Chosen "Daily News." Most of the other prisoners were schoolteachers, students, preachers, farmers, or small manufacturers, and an overwhelming majority of them were professed Christians. They were all arraigned before Presiding Judge Tsukahara, in the Seoul local court, on the 28th of June of the present year. The doors of the court-room were open to the public; there was

a fair attendance of missionaries and friends; and the accused were defended by sixteen lawyers. All of the prisoners pleaded not guilty.

The trial, which was conducted in accordance with the Japanese code of criminal procedure, lasted about two months, and was, in the main, a detailed examination of the accused, by the presiding judge, on the basis of the testimony given by them when they were first interrogated at police headquarters. The Japanese authorities assert that in the preliminary inquiry all of the prisoners made full confession; and that they again confessed when they were questioned by the chief procurator. In open court, however, they repudiated their previous statements, and most of them declared that the so-called confessions had been extorted from them by means of torture.

At the investigation at police headquarters some of the prisoners declared that they had received aid or encouragement from the American missionaries, and, when they were re-examined on these statements by the presiding judge, the names of the missionaries were brought out in open court. They included such men as Bishop McKim, of Protestant Episcopal Church; Bishop Harris, of the Methodist Episcopal Church in Japan and Korea; the Rev. G. S. McCune; the Rev. S. A. Moffett, of California; Dr. J. Hunter Wells, of Oregon; the Rev. William M. Baird, of Indiana; and a number of other Christian clergymen of the highest and purest character. Of course no one believed for a moment that these gentlemen had ever given the slightest encouragement to the alleged assassins, or that they had had any knowledge whatever of the alleged aims of the Sinmin society. In open court the prisoners themselves acquitted the missionaries of knowledge, participation, or encouragement, and declared that the police had forced them, by torture, to accuse the clergymen named, and to charge the latter with participation.

When the Court had finished its examination of the prisoners, on the basis of the testimony taken in the preliminary inquiry Mr. Ogawa, counsel for Baron Yun Chiho, said to the presiding judge that the decision of the case would apparently depend largely upon the question whether or not the alleged confessions of the accused had been extorted by torture. He therefore asked the Court to further investigate that question by calling police inspectors Kunitomo and Watanabe as witnesses. He also expressed the hope that the Rev. Mr. Moffett and the Rev. Mr. McCune, whose names had been mentioned so frequently in the course of the trial, would be allowed to take the stand and testify concerning matters referred to in the alleged confession. Counsel for other prisoners joined in this request, and the prisoners themselves named a large number of witnesses whom they desired to have called. After listening to an argument by Assistant Procurator Sakai in opposition to the petitions of the accused and their counsel, the Court decided not to summon the witnesses named. Mr. Ogawa, acting in behalf of his associates, then filed a written motion for "refusal of the judges" (a change in the composition of the court), on the ground of error in the denial of the request to summon witnesses. This motion was overruled, and counsel for the defense gave notice of an appeal to be based on this point.

When, after an intermission, the court reassembled in August, long arguments were made by the chief procurator, by counsel for the defense, and by some of the prisoners themselves in support of their respective contentions. The chief procurator emphatically denied that the accused had been subjected to torture, and declared that physicians who had been directed to make an examination of their bodies failed to discover any signs whatever of ill treatment. He therefore asked the Court to find the prisoners guilty, on the evidence furnished by their own statements, which were comprised in the thirty-five volumes of testimony taken in the preliminary inquiry, and which were corroborated, at least in part, by the discovery of weapons in the place where the accused said they had been hidden.

The final judgement of the Court was rendered on the 28th of September, in the presence of a large number of foreigners, among whom were a number of ladies, the French Consul, and the representatives of the New York "Herald" and the Associated Press. Seventeen of the prisoners were acquitted, for lack of conclusive evidence against them; but one hundred and six were found guilty, and were sentenced to five years, seven years, or ten years of penal servitude. Among the five men included in the heaviest sentence were Baron Yun Chiho, Major Lyu Tongsol, and Yang Keuitaik.

Never before, so far as I know, had a Japanese court condemned to penal servitude a vice-minister who had been ennobled by the Japanese Sovereign, and an army officer who had been decorated by Imperial command with the insignia of the Rising Sun.

The trial of the accused, as above outlined, raises three important questions:

1. Were the prisoners tortured?
2. Did they have a fair trial?
3. Is the Japanese Government hostile to Christian missions and Christian work in the Chosen peninsula?

Before considering these questions, it seems necessary to refer to a few of the misrepresentations and misstatements that have been made, in Japan and in the United States, in pre-judgment of the case. Long before the trial began a weekly religious newspaper in New York stated, upon the authority of letters written by missionaries to their friends in America, that the number of native Christians then imprisoned in Korean jails was six thousand. This statement, although apparently made in good faith, was a flagrant misrepresentation of the facts. Not more than one thousand persons were arrested in all and most of them were released after the preliminary examination. In the late spring or early summer, when Viscount Terauchi made a personal examination, the number in custody was 287, and of these only 151 were Christian converts.

The New York weekly newspaper further stated that "the religious persecution in Chosen was marked by cruelties comparable to the rigors of mediæval inquisitions," and that "the real impulse to the terrific dragonade was a fierce aversion to Christianity, and a determination to stamp out the Church in the province of Chosen." These assertions also were wholly without foundation in fact, and were apparently the reckless expression of heated partisan feeling. In the official statement to which I have already referred, Viscount Terauchi explicitly and emphatically said: "Neither with the power, desire, wish, connivance, nor sanction of the Government, has any person been prosecuted or persecuted on account of any religious views, beliefs, or practices whatsoever."

The religious weekly that made the above-quoted assertions acquitted Governor-General Terauchi of responsibility for the "fierce dragonade" by saying that "he is not really in power in Chosen. The whole civil administration is completely overshadowed by the military establishment, at the head of which stands General Akashi. He and all his officers are typical exponents of the military party, which, in Japan as well as in Chosen, is known to be heartily opposed to the whole Christian propaganda."

Every one of these statements and implications is erroneous and misleading. Viscount Terauchi, by virtue of the Imperial Rescript of 1910, was put in command of the whole "military establishment" of Chosen; and any one who has had even the most casual acquaintance with Japan's great War Minister knows that he is not at all likely to be "overshadowed" or deprived of power by anybody, and least of all by General Akashi, who, instead of being at the head of the military establishment, is merely the chief of the Police Department. Finally, there is no "military party," either in Japan or in Chosen, that is "heartily opposed to the whole Christian propaganda."

A leading daily newspaper of New York recently published in its Sunday editions a series of anonymous letters from a Far Eastern correspondent who described himself as a German subject expelled from Chosen by Governor-General Terauchi on account of his sympathy with the oppressed and cruelly treated people of that country. He dates his first letter "On Board Steamship Ping Yang from Chemulpo;" describes his harrowing experience in the "Pelang coast country;" gives the substance of an interview that he had with "Colonel Y. Sudu, commander of the land forces at Chemulpo;" tells a pathetic story of an old Chosenese who had been robbed of his property and deprived of his daughters by the Japanese authorities at "Ta-he-lo;" and paints a lurid picture of the "terrific dragonade" to which the unfortunate Chosen Christians have been subjected since the annexation. The paper containing the correspondent's first letter has recently reached Korea, and the Seoul "Press" comments upon it in substance, as follows:

"No steamship named the Ping Yang ever entered or left the port of Chemulpo. There is no 'Colonel Sudu' in the Japanese army in Chosen, and there are no 'land forces at Chemulpo.' The 'Pelang coast country' does not exist,

and there is no settlement named 'Ta-he-lo' in any part of Chosen." "The whole letter," the "Press" says, "is the wildest and most absurd tale ever penned concerning this peninsula."

And upon such evidence as this the Western world is asked to believe the Japanese—in the words of the headline over the correspondent's third letter—are "determined to down Christianity in Korea."

No story seems to be too wild or absurd to obtain credence in circles that are hostile to Japan. In the United States or in the Far East, since the beginning of the conspiracy proceedings, it has been reported that the accused prisoners would not be allowed to have counsel; that some of them had already been banished to Formosa without trial; that officials of the Japanese Government had prepared charges against Bishop Harris and eighteen leading missionaries; and, finally, that General Akashi, the alleged "head of the military establishment," had spent five years in Russia studying methods of torture that might later be applied to the defenseless Christian converts in Chosen. With regard to the last of these extraordinary statements it may be pertinent to say that there was no necessity for going to Russia to study methods of inflicting pain. Torture of both suspects and witnesses was commonly practiced in Chosen for centuries, and was not finally abolished until the Japanese put an end to it when they acquired full control of the country in 1907.

I regret the necessity of devoting even so much as a paragraph to these erroneous and misleading statements; but the papers that contain them go into the hands of tens of thousands of readers who know little of Japan and still less of Chosen, and who have neither the time nor the means to investigate for themselves the questions involved. This critical examination of a few of the mendacious reports that have recent come to the United States will perhaps furnish American readers with a reason for distrusting Far Eastern rumours, scares, and fables, or at least for suspending judgement until all sides have been heard. Bishop Warburton must have been investigating stories of religious persecution in the Far East when he said, "A lie has no legs and cannot stand, but it has wings and can fly far and wide."

The first important question raised by the conspiracy trial in Seoul is, "Were the Christian converts tortured?" To this question no positive and unqualified answer can be given. Torture is forbidden by Japanese law, but that does not prove that it is never practiced. Torture is forbidden also by Russian law, and yet Russian political prisoners have often been tortured by their jailers. Officials in all countries have acted at times in disregard of law. The question in this particular case is, "Who shall be believed, the Chosenese or the Japanese?"

The average Japanese is more likely to tell the truth, perhaps, than the average Chosenese, for the reason that the historical conditions of his life have not forced him to resort to untruthfulness as a means of self-defense. Under a cruel and despotic government, a lie is often the only refuge of the weak, and the Chosenese for centuries have been forced to lie in order to protect their property or their lives from rapacious and all-powerful officials. This has tended to create a national habit of untruthfulness, which is more discreditable to the Government than to the people. Mr. Homer B. Hulbert, who knows the Chosenese well and has high regard for them, thinks that in the matter of truthfulness "they measure well up to the best standards of the Orient, which at best are not too high." He admits, however, that "if they get into trouble, or are faced by some emergency, or if the success of some plan depends upon a little twisting of the truth, they do not hesitate to enter upon the field of fiction. . . . A Chosenese sees about as much moral turpitude in a lie as we see in a mixed metaphor or a split infinitive."

The Chosenese are particularly apt to lie in stating their grievances against the Japanese. One of the most prominent of the missionaries whose names have been mentioned in connexion with this trial told a friend some years ago that he had made inquiries as to the truth of various charges made by Chosenese against the Japanese, and had found them to be "false in every case."

The Rev. Mr. Watase, pastor of the Japanese Congregational Church in Seoul, writing to the "Christian World" of Osaka, in September last, said: "The prisoners accused of the conspiracy are living very calm and healthy lives under good treatment. I am firmly convinced that the charge of torture is either an invention of the prisoners to

appeal to the sympathy of a general public or a magnifying of some trivial affair."

A few of the accused, it should be noted, did not plead torture as an excuse for giving false testimony at the preliminary inquiry. Baron Yun Chiho and three other prisoners said that they had made false confessions because they entertained certain misconceptions, or because they were not in a normal state of health. These excuses may tend to throw discredit on the charge of torture, but they do not disprove it; and the question of cruelty may not be finally settled until the case is reviewed on appeal. From the American point of view, the presiding judge erred in not confronting the prisoners with the police in open court and settling the question of torture before admitting the testimony said to have been obtained by that means.

The question whether the prisoners had an impartial trial or not may be answered with some degree of confidence. They were tried just as an equal number of Japanese would probably have been tried in a similar case. The criminal code and procedure of Japan are based largely upon those of France, and differ in some essential respects from the code and procedure of Great Britain and the United States. A Japanese judge interrogates the accused directly upon the basis of a *procès-verbal* drawn up by the police in a formal preliminary inquiry. The court has large discretionary power in the matter of admitting testimony, and may refuse to call witnesses in support of any particular contention if, in its judgement, the question raised has already been settled. This, in practice, often works to the disadvantage of the defense, and it may have done so in the case of the Chosenese conspirators. The procedure, however, would have been the same if the accused had been Japanese, and it can hardly be regarded as a denial of justice to the Choseneses, as such. It may fairly be said, however, that, from the American point of view, it would have been better and more equitable to settle the question of torture in open court, and to admit freely all the testimony that the defense had to offer. The overruling of the motion made by the prisoners' counsel to change the composition of the court, on account of its refusal to admit further testimony for the defense, is now assigned for error, and the decision will be reviewed by a higher court on appeal.

The last and most important question raised by the Chosenese conspiracy case is, "Can the Japanese Government fairly be accused of hostility to Christian missions and Christian work in the Chosenese peninsula?" To this question some of the missionaries answer, "Yes." The "Continent," a Presbyterian weekly published in New York, has said that the Japanese are determined to stamp out the Church in Chosen; Dr. J. Hunter Wells, of Pyongyang, in an interview with a New York "Sun" correspondent in London, has been quoted as expressing the opinion that the Japanese officials are actuated by jealousy of the remarkable strides which Christianity has made in part of the world; the Missionary Association in Shanghai has unanimously adopted a resolution in which it "extends heartfelt sympathy to the Chosenese Christians falsely accused of conspiracy;" and, finally, the missionaries in Chosen—or a part of them—have submitted to the Continuation Committee of the Edinburgh Conference a statement in which they say: "We now believe that the programme as laid out extends to the wiping out of the Christian movement in Chosen."

A Western reader who is acquainted with the history of missionary work in Chosen naturally inquires, When did this anti-Christian campaign begin? All the evidence that is available goes to show that under three successive Governors-General—Prince Ito, Viscount Sone, and Viscount Terauchi—the work of the Christian missionaries in Korea has had sympathetic appreciation and encouragement. In a letter from Pyongyang published in the "Japan Mail" on the 6th of July, 1907 Dr. J. Hunter Wells said: "There are those who, from a political standpoint, see fit to criticise Japan somewhat on her work in Chosen; but I do not see how any one interested in the progress of the Gospel or in the extension of Christ's kingdom can do anything but thank Japan for helping along the good work."

A little later, in 1908, Bishop M. C. Harris, of the Methodist Episcopal Church, wrote a letter to the "Japan Mail" in which he referred to Prince Ito's attitude toward the missionaries as follows:

"Let it be well understood that between the missionaries and Prince Ito and the administration there is no conflict, and has not been. The missionary bodies find themselves better off even, and not only is there no obstruction to their

work, but much sympathy for all they have done to ameliorate the condition of the people."

In 1909 Prince Ito was assassinated by a Korean Christian at Harbin; but even this did not change the attitude of the Government toward Christian work. The "absolute freedom of Christian religious teaching" which Ito had guaranteed was continued under his successor, Viscount Sone; and in May, 1910, at a dinner given to Bishop Harris in Seoul, Mr. Ishizuka, Director-General of the Japanese Government in Korea, made a speech in which he said: "The Residency-General will neither interfere with nor offer any obstacles to the work of religious propaganda. Far from it the authorities are always prepared to afford what facilities and aid they can to religious workers."

In July, 1910, Viscount Terauchi succeeded Viscount Sone as Korean Governor-General, and in the first of his proclamations he said: "The freedom of religious belief is recognized in all civilized countries. There is nothing to be said against anybody's trying to gain spiritual peace by believing in whatever religious faith he or she considers to be true. Consequently, all religions shall be treated equally, and further protection and facilities shall be accorded for their legitimate propagation."

One of the missionaries in Chosen is quoted as saying that "the Japanese officials are actuated by jealousy of the remarkable strides which Christianity has made in Chosen;" but there certainly is no evidence of the alleged jealousy in their published reports. On the contrary, the work of the missionaries receives the most cordial recognition and appreciation. In the Annual Report of Reforms and Progress in Korea for 1911-1912, which was prepared by direction and under the supervision of Viscount Terauchi, the progress of Christianity is referred to in these terms:

"The native Christian converts, who numbered only some hundreds twenty years ago, now reach over 370,000. Such an example of the wonderful increase of converts to a foreign religion is scarcely seen in any other country. This remarkable success of the Christian propaganda was undoubtedly due to the sincere and untiring efforts of individual foreign missionaries in preaching the Gospel of Christ, as well as to the able management of foreign missionary boards and societies."

There seems to be no evidence of "jealousy" in this; it might have been written by a missionary for publication in the "Christian Herald." Even when the Report deals with Christian converts who are actively hostile to the Japanese régime, it sets an example of discriminating fairness and quiet self-restraint which some of the Christian missionaries would do well to follow. It says, for example, that "although some missionaries were very careful not to intermeddle with matters which lay beyond their proper sphere, native converts were so vehement in professing anti-Japanese sentiments that they passed quite beyond control of the former. But even under such conditions one ought not to jump to the conclusion that missionaries are responsible for the fact that a certain class of Christian converts are anti-Japanese, or that certain others joined the insurgents."

The Japanese Government, both in Japan and in Chosen, has always shown a disposition to aid Christian work rather than discourage it. When the managers of the Young Men's Christian Association in Nagasaki recently made an effort to strengthen the organization in that city, the Governor of the Prefecture expressed cordial personal interest in it and voluntarily offered to become a member. Japan now has seventy-one Young Men's Christian Associations, with a total membership of about eight thousand. The late Emperor gave ten thousand yen as a personal contribution to the Army Department of this Christian organization, and the Japanese administration in Chosen is still giving ten thousand yen annually to the Young Men's Christian Association in Seoul. Even the Salvation Army in Chosen received twenty-five hundred yen as a gift and a token of good will from the Residency-General.

At the General Christian Conference which assembled in Tokyo October 5, 1909, to celebrate the semi-centennial anniversary of Protestant missions in Japan, messages of greeting and congratulation were received from Premier Katsura, from the Minister of Education, and from the Governor and Mayor of Tokyo, each of whom sent a representative to the Conference. With the co-operation and sanction of the Government, the Christian college of Doshisha, at Kyoto, has recently been made a university, and all the mission schools in Chosen have been put on the same footing as Government schools in the matter of privileges and rights.

In the light of these statements, quotations, and facts, the number of which might be largely increased, what justification is there for the assertions that "the Japanese are determined to stamp out the Church in Chosen;" that the "religious persecution" there amounts to a "fierce dragonade;" and that "the Japanese programme as laid out extends to the wiping out of the Christian movement"? So far as I can see, the only basis for such charges is the fact that, after Durham White Stevens had been assassinated by a Chosenese in San Francisco, after Prince Ito had been assassinated by a Chosenese Christian at Harbin, and after nine hundred and twenty-six members of the Il Chin Hoi (a Chosenese society friendly to the Japanese) had been murdered by Chosenese patriots in various parts of the peninsula, the Japanese Government made an effort to protect itself, its servants, and its friends by arresting and prosecuting a hundred or more Christian converts who were trying to kill the Governor General. This is not an attack on Christianity, or Christian missionaries. It is merely an attempt to restrain seditious activity that has recently taken the form of conspiracy to assassinate.

The Japanese Government encourages now, and has always encouraged, legitimate Christian work among the Chosenese; but it objects now, and always has objected, to what it calls "intermeddling in politics by missionaries." Under the old Chosenese régime, hundreds, if not thousands, of defenseless Chosenese professed Christianity in order to secure the protection that it afforded. The American missionaries at that time enjoyed extraterritorial rights, and, with the aid of an American Minister who had himself been a missionary, they were often able to defend their native converts from oppression and injustice at the hands of cruel and corrupt Chosenese officials. Gradually, and perhaps unconsciously, some of them began to exert political power outside their legitimate field of work, and to regard themselves as champions of the weak against the strong in purely civil and secular controversies. When the Japanese took control of the peninsula, the attempts of these missionaries to protect their native converts from aggression often led to collisions with the Japanese authorities. In many cases the interference of the missionaries was doubtless right, but in some cases it was wrong; and the Japanese officials, who had their own ideas with regard to the management of Korean affairs, thought that religious teachers should confine themselves to religious instruction.

As the government of the country gradually but steadily improved, missionary interference in civil affairs became less and less necessary or justifiable, and most of the Christian workers, American as well as European, ceased to support their Chosenese converts in non-religious contentions. A few, however, were loth to relinquish the power that they had once exercised; and when they had what seemed to them good and sufficient reasons they took the side of the Chosenese against the Japanese administration. This they have now done in the conspiracy case. Such missionaries, however, do not represent the whole body of Christian workers in the peninsula. That body consists of nearly five hundred members, and it is doubtful whether a majority of them approved the statement made to the Continuation Committee of the Edinburgh Conference. The fact that the names of the signers of that statement were not given in the newspapers that originally published it ("The Japan Mail," August 17, 1912) would seem to indicate that the men who believe in the intention of the Japanese Government to "wipe out the Christian movement in Chosen" are neither numerous nor influential.

The Rev. Dr. S. L. Gulick, author of "Evolution of the Japanese," who is one of the wisest and most successful missionaries in the Far East, published recently in the "Japan Evangelist" an article on the Chosenese conspiracy case, in which he said:

"From the United States comes the definite charge that the Japanese Government is deliberately persecuting Christianity. In spite, however, of appearances, I believe the charge to be an error, due to misrepresentation of facts. That the Japanese Government in Chosen intends to exterminate, or even persecute, Christianity as such, is simply incredible. But, in view of the information it has certainly been receiving from the *gendarmérie*, it would not be strange were the Government-General to suspect the Church of being perverted from its true function and of being made a nursery of disloyalty and sedition. . . . Unless Japan is false to her record for the past forty years, she is not persecuting Christians or Christianity, but merely seeking to root out what is believed to be disloyalty, sedition, and anarchism."

COMMERCE AND FINANCE

THE USEFUL SOYA BEAN.

Soy (or Soya) beans are creating a noticeable stir in the commercial world these days. They have an amazing number of uses, writes "The Weekly Commercial News," and appear to "make good" in all directions. For instance, a Chinese factory in France, not far from Paris, manufactures and sells Soy flour, Soy bread, Soy sauce, Soy milk, Soy cheese and other products. Soy-bean oil and oil cake have been regularly in use in Europe and America for many years, and new products are appearing from time to time.

SOME SOY BEAN FACTS.

The Soy bean is a native of southeastern Asia and has been extensively cultivated in Japan, China and India since ancient times. The beans are used in these countries very generally for human consumption and are prepared in many ways. In Europe and America, however, the flavor of the beans has not thus far made it popular for food. America has found it useful principally as a forage plant, and its culture has greatly increased in recent years in the cotton belt and the southern part of the corn belt.

Soy beans require fairly fertile loam or clay soil for their best growth. They do not need a well-drained soil, though they will not grow in soil where water stands for a considerable length of time. They are also decidedly drought resistant. Their cultivation is a comparatively simple matter. The soil should be well prepared and weeds eradicated as far as possible. Planting usually occurs about the beginning of summer, while the harvesting is done generally in about three months, though this varies according to the purpose for which it is grown. Like other legumes, Soy beans are able to take nitrogen from the air and add it to the soil by means of the proper bacteria, and in soils in which these bacteria do not exist inoculation by means of soil transfer from an old well-inoculated field or the use of pure cultures is necessary to obtain a satisfactory growth.

SOY BEANS FOR HAY AND PASTURAGE.

Soy bean plants form excellent hay when cut at the proper stage of growth. They are cut for this purpose when the top leaves begin to turn yellow and the beans are about full grown. The leaves and pods are the most valuable part of the hay for food purposes. The yield of hay is usually from two to three tons to the acre. Good Soy bean hay is about equal to alfalfa for milk and butter production.

For pasturage, too, the Soy beans are valuable. When used in conjunction with corn rations for hogs the usual practice is to turn the hogs into the pasture when the pods are nearly full of grain, but before they have begun to ripen. In the course of pasturage experiments conducted at the Alabama Agricultural Experiment Station it was found that when hogs were fed on corn alone 100 pounds of pork cost \$7.65; when fed a two-thirds ration of corn and pastured in addition on Soy bean pasture 100 pounds of pork cost \$2.74. The average gain of the pigs each day was 1.02 pounds.

When Soy beans are grown for grain for feeding purposes, cutting is delayed until the leaves are falling.

FEEDING VALUE FOR FARM ANIMALS.

As a ration for fattening lambs, experiments conducted by the Wisconsin Agricultural Experiment Station have shown that nine lambs fed for twelve weeks on shelled corn and whole Soy beans in equal proportions gained 119 pounds in weight and produced 95.1 pounds of wool, while the same number of lambs fed at the same time rations of shelled corn and whole oats gained seventyone pounds in weight and produced 81.3 pounds of wool.

Soy bean meal has been found a most excellent feed for dairy cows. Tests conducted at various experiment stations have shown that for both milk and butter production Soy bean meal is superior to cotton-seed meal, corn stover and alfalfa hay. In each case the yield both of milk and butter fat was greater where Soy bean rations were used.

For hogs Soy bean rations have proved superior to wheat middings and linseed meal, both as regards the rate and cost of gains. The beans are ground into meal for these tests and used in connection with corn meal, which is the most suitable of all grains for the production of fat.

As a poultry food Soy beans have also demonstrated their efficiency when used in connexion with other grains. The meal supplies a good percentage of protein. It is claimed that by feeding Soy-bean meal with a small amount of dried blood pullets will begin to lay earlier. Such a ration, rich in protein, contributes to egg-making and flesh and bone-building as well.

THE CHRISTIAN "CONSPIRACY."

The following letter on the Chosen Conspiracy Trial appeared in a recent issue of "The Times" under the signature of F. A. McKenzie:—

Sir,—It is to be hoped that the Japanese Government will not permit the acquittal on appeal of all but seven of the 105 Chosen Christians convicted of conspiring to murder the Governor-General to end the case. The facts revealed during the retrial open up a wider issue. The facts speak for themselves. The *Gendarmerie* in Northern Chosen became convinced that the Christians there were plotting to overthrow the Government and were receiving the assistance of white missionaries. Spies reported that Christians were urged to be soldiers (soldiers of the Cross), that they were taught how by their faith weak things could overthrow mighty; that they talked of being "strong in the Lord," and so on.

Discovering such damning evidence of treasonable intent, the police began to elaborate details. The travelling pastors of the Churches were really travelling agents of revolution; the local mutual improvement societies were "independence" groups; arms were being extensively and secretly imported under missionary protection. When a party of Christian students and a missionary went to a railway station—at the request of the authorities—to bow and shout "Banzai" as the Governor-General passed through, their real intention was to slay him. The whole thing fitted together like a Chinese puzzle.

The police made wholesale arrests of leading Christians, pastors, students, teachers, and business men, and of a few who were not Christians. It was not deemed politic to seize missionaries, although their houses and grounds were searched. No stores of weapons could be found and no tangible proofs of treason. Proof must be found. So the prisoners were tortured until they said "Yes" to what was wanted.

Some prisoners were obstinate. One man died before a confession could be wrung out of him; another was released in such a state that he died immediately afterwards; some stood out for a fortnight or more. But in the end the police secured the statements they desired.

Then the prisoners were brought to trial. The one proof against them was their own confessions. On the first opportunity in open Court all—with one exception—denied these confessions, and told how they had been tortured out of them. Their protests received summary treatment. "You say that you made a false confession. You charge yourself with lying. How then can you ask us to believe you now?" This was the judicial attitude. After a trial that was a scandal 105 men were convicted and were sentenced to long terms of imprisonment.

By this time Europe and America were interested. You, Sir, were good enough to permit me to make a protest and appeal through the columns of "The Times" in the early days of the trial. An appeal was allowed; the rehearing commenced in November and has just concluded, with the result told at the beginning of this letter. The conduct of the appeal was, I am glad to be able to state, everything that could be desired. Judge Suzuki treated the prisoners gently, gave them a fair hearing, drew out their evidence by skilled questions, and heard their case fully.

The retrial really centred around the torture charges. Were the confessions of the prisoners genuine or were they obtained by torture? If genuine, their punishment was not a whit too severe. If otherwise—

The descriptions of torture given by the prisoners were very detailed, and were not shaken by cross-examination. Apart from severe beating, the favourite persuasive seems to have been stringing up by the thumbs. One prisoner told how he was hung up, his arms and legs being stretched apart as far as possible. He was then tickled. This sounds Gilbertian! But the tickling produced violent contractions of the stretched body, racking it all over. One Christian pastor refusing to confess, an iron rod was passed through his bound fingers, and his bones were then twisted until he gave in. A new form of torture, to me, was to cover the head with soft paper and to pour water until the paper gradually moulded itself over the nostrils and mouth, almost suffocating the man. Whilst this was proceeding the prisoner was being beaten.

As the victims writhed the police examiners taunted them. "Where is your Jesus now?" they asked. A pastor

called on God to help him "Your God has no power to help you. I am God, I can kill you," the cross-examiner shouted back.

Take the case of Kang Pong-oo.

"In explanation of his confessions he said he had been tortured; he was hung up naked and beaten with a bamboo and a leather whip. In cell No. 12 he could hear the bitter soliloquies of the next man, who complained that he had been tortured, his voice growing fainter till he died. Prisoner feared that he might be killed too, and next time they hung him up he made a sign of assent, being unable to speak. They told him that . . . if he did not confess he would be tortured to death. He remembered the man who had died in the next cell, so he said 'Yes' to all their questions."—"Japan Chronicle" report.

Prisoner after prisoner related stories very similar. Many of the most vivid details cannot be reproduced in a journal intended for general reading.

Does any responsible Japanese imagine that the permanent pacification of a country can be obtained by such methods? These Chosenese were not rebels. They were amongst the most peaceful, law-abiding, and industrious of their countrymen. Properly treated they and their fellows would soon give their loyalty and affection to their Japanese rulers. It is not enough to heap up material benefits on a land, to make roads, lay railways, and build harbours. Justice, freedom from oppression, and peace come first. Japan showed, by the changed methods in the appeal trial of the conspirators, that she could do her best to right a wrong. Will not her rulers do the same in the wider field of Chosen administration?

THE PRESIDENTIAL ELECTION.

In the course of an article on the new Chinese Parliament shortly to assemble in Peking, "The Times" says:—At present Yuan Shih-k'ai is only provisional President, and he has been governing with the nominal aid of a National Council, which has paid scant heed to its duties. Yuan Shih-k'ai is the only known candidate for the office of President. If he has any rivals, their names have not been disclosed. To onlookers there appears to be no other Chinese statesman capable of grappling with the existing complicated situation. The general impression is that Yuan will be duly elected, but it is not so certain that he will be able to establish his authority. There are signs in China of a growing cleavage between the north and the south. The southern leaders show an increasing reluctance to yield unqualified obedience to Peking, and are jealous of the power somewhat ineffectively exercised from the capital. The situation has been rendered more complex by the deplorable assassination of Sung Chiao-jen, the ex-Minister of Agriculture, who was shot at the Shanghai railway station when about to start for Peking. Political murders have become unpleasantly frequent in China of late, and it is noticeable that other prominent politicians have for some time past been careful to remain in refuges of comparative safety. The murder of Sung Chiao-jen has special importance because he was regarded as the leader of the "United Nationalists," who are believed to have a considerable majority in the new Parliament. They were expected to use their numbers to curtail the influence of the central authorities, and to exalt the position of the provincial Governors and Assemblies. Their object is, in short, to exact obedience from the President and his advisers, instead of endorsing his desires. Whether the loss of their leader will intimidate the United Nationalists remains an open question. Amid the tangle of Chinese politics, the issue thus presented is tolerably clear. The southern provinces are suspicious of the intentions of Peking, and professedly wish to safeguard themselves by insisting on the adoption of strictly constitutional forms of government. Their aims would seem commendable, were it not equally plain that the ultimate desire of those in power in the south is to be in most things a law unto themselves. Their policy would render a cohesive government of China almost impossible. Yuan Shih-k'ai, on the other hand, rightly perceives that the greatest present need of China is strong centralized control. He is prepared to exercise such control by constitutional means, if that is practicable, but evidently he also feels that the means by which his authority is exerted is not a matter of primary importance. The great thing is to be able to exert it at all. Hence his immediate object is to secure confirmation of his present position as President.